TITLE AN EXPOSITION IN THE EPISTELL OF Jude

AUTHOR LANCELOT RIDLEY. **DATE** 1538

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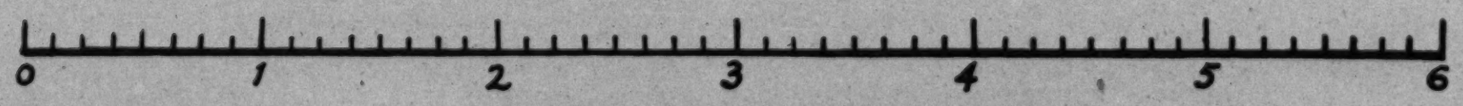

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ANN ARBOR MICHIGAN

C. 13. 10 SYn. 8. 55.20

An Expo=

sition vpon the epistle of Jude ye apostle of Christ wherin he setteth plainli before euery mans eyes false apost=les, and theyr craftes bi ye

C-13 whiche -18

they haue longe deceyued sym ple christian people

Cum preuilegio ad Imprimen=dum solum.

247:95

In thys epystel (most beninge dear doth) Jude admonish all men to take hede and beware of pseudapostles, and of theyr false doctryne shewynge & perswadyng to al men, that god wil not suffer these pseudapostls and al them that assenteth & agreeth to their deceyuable doctryne, & folow them in maners of lyuynge to escape vnpunyshed. And ỹ man shal know these pseudapostles, that they may be ware of them the better, and of theyr lyenge doctryne, whiche bryngethe to confusion and dampnacion, Jude describeth these pseudapostils, and sheweth certayne of theyr propertyes, by ỹ which thei mat be knowē, although they go craftily to warke, and sleyghtly hathe crepte in amonge men, withe moche fayned and pretensed holynes, pretendyng in wordes to seke ỹ glory

of god, the auancement of his worde, the profyte of other, whan they seke theyr owne glory, theyr owne auancement, theyr owne profyte, lucre and auantage. Jude threteth to these pseud apostels, and to all theyr adherentes and folowers of theyr false and decey uable doctryne, euerlasting wo payne and dampnacion, that he myght dys swade them from synne & deuyllyshe doctryne, yf not for loue, yet for feare of punyshment, for god wyl not suffer synne to be vnpunyshed. Of these pseudapostls, and of their decetuable doctryne vsed in the epystel you maye se and reade, this is the somme of the pystell. But I praye you reade thys epystel to your edyfyenge and admo nicion to bewate of false doctryne, as the author of thys exposition in thys pystell of Jude wylleth and desyreth, and setteth forth this rude and home ly exposition for that intēt onely, that those that be vnlerned myght se and

perceyue

perceyue the better, with what decey-
uable doctryne men haue ben deluded
and decepued many adaye, that men
myght receyue Chrystis doctryne and
of his apostelles whiche bryngeth to
lyfe, ioye, and blysse, and leue the doc-
tryn of pseudapostelles, whiche bryn
geth to deathe, to hell and to the de-
uyl. Folow Chryst & his doctryne and
you shall haue lyfe with hym in glo-
ryc. To hym be gloryc alwaye.

Amen.

¶ The epistle of saynct Jude.

Judas the seruant of Jesus Christ & the broder of James, to them which are called and sanctified in God the father, and preserued in Christ Jesus mercye vnto you, & peace and loue be multiplied.

¶ They that wyl and desyreth to vnderstande the holye scripture of god trewly, purely & sincerely, these thynges they must consider, and euer haue before theyre eyes. Fyrst ỹ they know who spekes, for in holy scripture there be many that spekes, sõtymes spekes god somtymes the deuyll, somtymes Christe and his apostiles, somtymes the scribes and the phariseis: sõtimes Peter, sõtimes Paule, sõtymes Judas sõtimes Anna, Cayphas. and Pylate, therfore it is conuenient to cõsider who speketh, lest one be takẽ to to speke whã another speketh as crist to speke whan the deuyll speketh or contrarye the deuyll to speke whan

Chryst

chryst speketh and so of the other. For although all holy scripture was writ ten by the spirite of god, whiche is the spirite of trewthe, yet there is in holye scripture that speketh many, as is shewed before, therfore it is mete to to consider who speketh. Secondly they must consider, to whom specially scripture doth speke, of what affectiō, disposition and nature they be, to whō it is spoken. Thyrdly for what cause purpose and intēt the wordes of scrip ture chefely was spoken, and what the holye gooste wolde perswade or disswade in that place of scripture, by those that speked. Finally what is the clere sentence and proper vnder= standynge of that scripture spoken, that it may be open, playne and euī= dent to all men, what is the trewe sen ce & meanynge of the wordes of holy scripture in that place spoken. These circunstances noted, the holy scriptu= re shal be more easyer to be vnderstan de and knowen.

the

¶ The author that wrote thys epy-
stle by the inspiration of the holy gho
ste was Judas Thadeus, one of the.
xii. apostles of Christ Jesus, whom
sayntt Mathewe reckeneth amonges
the. xii. apostels of Christ. Math. x.
But there was two men that was cal
led Judas bothe apostles of Christe,
the one dyd appere to the outwarde
opinion and estimation of men to be
entierly beloued & hye in the fauour
with his lorde and mayster Christ Je
sus, ye and hyer in fauour than any
of the other of the. xii. Apostelles,
Ye he dyd appere to be so hyghly be-
loued with Chryste Jesus, that he pre
ferred him before all other of the apo
stels, and made hym as stewarde, and
ouerseer of his house, and made hym
his purse beater: yea also Christ wol
de haue hym to be so nye & familier
with hym, that he wold haue hym to
eate with hym, and to put his hande
in Christis

in Christys dysche. But this Judas so hyghly beloued of his mayster, lorde & kynge Christ Jesus, as an vnkynde, yea mooste vnkynde of all dyd betray his mayster so loutng, kynde & gentyl: and solde hym to the wicked & crewel iewes to be crucified. This Judas that betrayed Christ was not the author of this epystell, for that Judas was called Judas Iscarioth. There was an other called Judas Lebbeus or Thadeus, one of the apostles of Christ called the brother of our lorde Jesus, because he was the sonne of the syster to the mother of Christ, as is wrytten Marc. vi. This Judas called the brother of Christ was the author that wrote this epistell, as the begynnynge of the epistel dothe shewe. To whom it was written, the salutation sheweth, to those that were called, sanctified & preserued i our lord Jesus christ. For what cause & intēt this epistel was writtē,

what

what is cõteyned in the epystle in the
processe of the pistle, god wyllinge it
shall be made opẽ & euidẽt to al good
christen readers, that with a pure har-
te & stomacke in fayth desyre to kno-
we the wyll & pleasure of god, & wyll
take the payues to rede this homely
declaration of this holy & spirituall
epystle of sayncte Jude, and marke di
ligently the holsome counsels & spiri-
tuall lessõs ẏ sayncte Judas teacheth
vs in this epistle salutation & anarra
tion, as lyra sheweth after the exam-
ple of saincte Paul in his epistles. In
the salutation he shewethe who was
the authore of the epistle. what was
his office to do: to whõ it was wrỉt-
tẽ, what thynges he desireth to theym
to whome he wrote this epystle. The
auctor vseth a salutaciõ in the begin-
ninge of his epystle after the fassyon
and maner of them that vseth to wryt
epystles. And also leste anye shulde
counte hym without good humanyte

as

as to speake to any of sadde and weyghty matters whom he dyd not salute at the lest before. And also he vseth this salutacyon to teache vs Christē men & women one for to salute an other & to desyre and wysshe one to an other suche thynges as he desyreth (that is to say) the grace fauoure peace and mercye of God to be multyplied to al Christen men and women.

¶ Judas the seruant of Jesus Christ.

¶ In these wordes is shewed who was the Author of this epystle (that is to saye) one Judas, not Iscaryoth the betrayer of christ but an other Judas (by name Thadeus) called ỹ brother of Christ Here obserue these two men both called Judas both Apostles of Christ: the one of them to be good: the other euell. Here you maye learne good reader no differēce to be betwne a good mā & an euel mā as touching theyr names and offices, as you do se

the

the author of this epystle to be a good man, the seruaunte and the Apostle of Christe, althoughe he was called Judas, and agreeth in name with hym ẏ betrayed Christ, yet his name Judas made hym not euell. So lyke wyse Judas Iscarioth althoughe he agreeth in name with this Judas, hys name made hym not good. It is not the outwarde name ne office that maketh a man or woman good, but it is the grace of God, and perseueraunce therin that maketh a man good.

¶ Therfore let vs learne, here not alwayes to iudge according to the outwarde apperaunce. For yf we iudge after that facion we shal be deceiued, yf any wolde iudge after ẏ outwarde apperaunce and after the openyon of men, who wolde not iudge and preferre Judas the betrayer of Christ before Judas the author of this epystle and saye that he was moche better

man

man then was Judas Thadeus, in that Christe made hym hys purse bearer and ouerseer of his house, and sheweth to hym more fauoure as did outwarde appere, then he dyd to this Judas Thadeus. And yet Judas Iscaryoth was euell, and the chylde of perdicyon. The other Judas Thadeus was good, and the chylde of saluacyon, although the iudgemente of the worlde was other wayes. Here lerne the iudgement of the worlde, and of ỹ outwarde apperaunce to the eye often tymes to be decepuable, and deceyue men oftimes. Therfore fayth is not alwayes to be geuē vnto ỹ outwarde apperaunce, or to the opinyon of men For men iudgeth these thynges that doth appere. God beholdeth the herte and the inwarde affection of ỹ minde, oftymes it chaunceth those to be leste wyth God, and fardest from his fauoure, whome men dothe iudge to be

fyrst

hyʒste and hyghest in the fauoure of God. Paraduenture men iuged Popes, Cardynalles, Legates, Bilshoppes, Archebilshoppes, Abbottes, Deanes, Prelates, Pryors, Monkes, Chānons, Preestes, Fryers obseruantes, cartulyans, and suche like to be moʒe in fauoure with God then laye men, oʒ lay women, when God peraduenture doth preferre laye men befoʒe all them. And moʒe hath in his fauoure the pooʒe symple lay man, oʒ lay woman then ỹ hyghest bysshop, pope, oʒ cardinall, foʒ God is not the acceptoʒ of persons, noʒ he dothe not iudge, and esteme men after outwarde face, and outwarde apperaunce: but after the inwarde affeccyon of the mynde, and purenesse of herte. Judas by interpretacyon synyfyeth confessyon oʒ knowledge. It becōmeth vs to be Judas ỹ is to sate as to knowe and confesse Jesus Chʒiste, and hym crucifyed only oure redemer, Justify

er

er and Sauyor. Yf we beleue Chriſt to be our only Juſtifyer then wyl we not beleue our worꝛkes to juſtifye vs or able to pourge vs frome our ſynne, nor yet the Popes Bulles, Pardons or any indulgencis graunted by Popes Cardinalles or Byſchoppes halowed bedes or maſſys maye purge vs frome ſynne or take awaye oure ſynne by ſtrength of the worꝛke it ſelf. For yf remiſſyon of ſynne myght be had by the ſtrength of anye worꝛke in it ſelfe, then Chryſte dyed in vayne then his death is not to vs ſo preyouſe but ſome warke myght haue bene to vs as preyouſe as his death, whi che thing God forbyd that anye man ſhulde ſaye or yet thynke.

The ſeruaunt of Chriſte.

In theſe he ſheweth his office or dewtie ſayenge that he is a ſeruaunte. He calleth hym ſelfe not a Lorde, a mayſter, a kynge, an Emperour, to be a,

boue

boue Kynges and Princes, and that Kynges shulde knele & kysse his fete but the calleth hym a seruant not of euery one, as of men, to please men to be a man pleaser and to preache these thynges that sholde please men, and to playe the legate of mē of ẏ worlde But he calleth him selfe the seruaunt of God, and his offyce or duety to be to please God, to confesse Christ Jesus openly and playnly euery where and in all places, to playe the Legate of Christe Jesus, to preache Goddes wordes boldely withoute all feare, without all dreade amonge all men, The Apostel here in these wordes he checketh, and rebuketh those that be asshamed to cōfesse them selues to be the seruauntes of God, that be asshamed to preache Goddes worde purely and syncerly, that for feare of mē, for hynderaunce of lucre or aduauntage wyll not opēly confesse the trueth of Goddes gospel, nor yet suffer other to

do

do it nor be wyllinge that other shal shewe it for feare of decay of their ho noure promocyon, dignytie frende= shippe of men, lucre or aduauntage. Also the apostell checketh all these y wyll not preache Goddes worde, but mannes tradicyons, mannes phanta syes, and dremes: mannes learninge and mans inuencyons, and that for the worde of God, and in the stede of the worde of God. These be they that be men plealers, and studye rather to please man then God. But suche be not the seruauntes of God but the ser uantes of men, whome they studye to please. These be not the seruaũtes of Jesus Criste nor his trewe Apostles al thoughe in wordes somtyme they may call them selues the seruauntes of Christ and his Apostles, yet they be not the seruauntes of Christe, nor his Apostelles, but they be false Apo= steles, as Judas Iscaryoth was, and with him are to be numbred and reke

ned; and with hym shall haue their re-
warde in hell.

¶ The brother of James.

¶ The wordes be added lest any mā
shulde thynke Judas Iscaryoth the
betrayer of Christ Jesus to be the au
thor of this epystle, and for to knowe
Judas Thadeus which was the au-
thor of this epystle from Judas ỹ be-
trayer of Christe, Then it is not lyke,
Yet let no man thynke ỹ Judas put i
these wordes for any vayne glorye, or
any aduaunsinge of hym selfe that he
was the brother of Christ or his kyns
man, all suche carnall affeccyon was
farre from his mynde.

¶ To those that be called, and in god the father
halowed, and by Jesus Christ preserued.

¶ Nowe sheweth the Apostle vnto
whome this Epistle was wrytten, It
was

was wꝛitten not onely to the Jewes, but also to the Gentyls, to all men beleuing in Chꝛiſteit was wꝛittē indifferently, to all that be called eyther by ſecret and pꝛeuy inſpiracyon, oꝛ by open pꝛeachyng of the woꝛde of God to beleue in Chꝛiſt Jeſus, which in God the father be ſanctifyed. But there is many that is ſanctifyed, oꝛ bleſſed but not of God, but of man, as of Popes, cardynalles, byſſhoppes, Abbottes, whiche weryth their mytets, and other tymes doth blyſſe and ſanctifye men, but peraduenture theſe that be thus bleſſed of mē be curſid of god. of ſuch that be only ſanctifyed of men, & not of God Judas doth not here ſpeke, but of ſuch as be ſanctified of god wheder thei be curſed oꝛ bleſſed of mē and ſurely theſe be ſanctyfied. Some peraduenture wyll aſke, who be they that be bleſſed and ſanctifyed of God, Trewely al they whome Chꝛiſte hath ſanctified in his bloude, and waſſhed

theyr synnes in his bloode that hathe
fayth and doth beleue their synnes on
ly to be taken awaye by Chriſte, & his
bloode ſhed for their remiſſyon of syn
nes and whiche wyll beleue ſurely tyl
they dy, theſe be they whiche be truly
halowed & ſanctified in god ỹ father
and theſe be holy and bleſſed, whether
men do bleſſe them or curſe thē, other
there be ỹ be ſanctifyed as of men, as
of the pope, of the cardynales, of byſ-
ſhopes or Abottes, but theſe be not ho
ly nor bleſſed, excepte that Chriſt hath
ſanctified them in his bloode, and hath
remyſſyon of theyr synnes by Jeſus
Chriſt, which thing they beleue ſurely
or elles they be not ſanctifyed of God
nor bleſſed, be they neuer ſo often ty-
mes bleſſed of the Popes holy hande
and all his thre Croſſes, with all the
myters of his Cardynalles &, biſſhop
pes. Oftimes it fortuneth god to cur-
ſe them whome men do blyſſe, and ỹ
contrary thoſe to be bleſſed of GOD
whom

whō men do curse, as god doth speke by his Prophet, sayenge I wyll blysse your cursynges, and contrary I wyll curse youre blessynges.

For as moche as this Apostle Judas wrote to them that were alyue whome he sayd was sanctifyed it is euidente this worde sanctum or sanctificatum in scripture for the most parte to be takyn for hooly men that lyue, that is to saye for good and faythfull men and not onely for those that be departed hence, and called vnto the number of holye saynctes in heauen, whome the churche of Rome hath canonyzat and only calleth sainctes. They that after that wayes only wyl take this worde sanctum in holy scripture thei erre frō the trueth, and giueth greate occasion of impiete to other and maketh many to erre in takynge of scrypture in the trewe sence. These men bringe great darknes to scripture, they make scrip ture darke, and wyll not suffer holye

scriptura

ſcripture to be ryght vnderſtand, but
do alyenat and plucke awaye from ỹ
true and proper ſence of ỹ holy ghoſt
the faythfull Chriſten reader, whiche
deſyreth to haue the true intellygence
of ſcripture. Howe cā they truely vn-
derſtande ſaint Paules epiſtle which
he wrote to the ſainctes that were at
Rome, yf they wyll take this worde
ſanctum or ſancti for ſainctes that be
departed. Sainct Paull in a maner
wrote all his epyſtles to ſaynctes as
it doth apere in a mauer throughe al
his epyſtles in the beginnynge. How
can it be but theſe men whiche taketh
ſayntes only for them that be depar-
ted but they muſt neues cōfute Sainc
te Paule for an ideot fole which wro-
te his epyſtelles to the Sainctes de-
parted whiche coulde not readethem,
nor yet whan they were redde coulde
heare them, or vnderſtande theym,
or any fruyte or profyte take of them
or any thyng gather of them to obtay

ne true fayth, or to fassyon good man ners, to fle synne and iniquytie, for Saynctes that be departed be passed the state of this present lyfe. It is euydent therfore that Saynct Paule calleth good and faytfull christen men lyuing after the lawe of God in fayth and in charyte Saynctes, although they lyue in this presente lyfe; or howe coulde any man truely vnder vnderstande this epystle of Jude whi che Judas dedycated to saynctes, yf saynctes were only taken for saynctes departed this lyfe. Judas thadeus wrote to them that were a lyue wherfore it is manyfest thys worde saynctes must be taken in holy scripture as well for Saintes being a lyue in this present lyfe as for saynctes that be departed. For saynctes beinge a lyue taketh saincte Paule this worde saynctes oftymes as it appereth. Rom.xv.Ephe.i.Collossen.i. and oftet it is so taken, then other wayes.

Because

¶ Because many hath not take this
worde sainctes in scripture for good
men lyuynge, but only for holy men
departed. And also because saint paul
desyreth oftymes the prayers of sainc-
tes for hym as is written. Roma. xv.
and sainctes they toke only for sainc-
tes departed, seinge there is no scryp-
ture to persuade vs to pray to saints
departed, no cõmaũdmẽt of god lefte
in holy scripture that I do remember
nõ promyse that we shal optayne our
peticyon yf we praye to the sainctes.
but all scrypture doth persuade, Ye
commaunde to praye to God whiche
is the gyuer of all that is good, hebid
deth aske of hym and we shall haue.
Jacobi primo Math. septi. To praye
to God persuadeth all holy scripture.
Math. vi. and also promyseth that we
shall not aske in vayne, but that we
shall optayne our peticyon yf we aske
as we shulde do and in fayth nothing
doubtynge but we shall optayne that
we

we desyre, yf it be to the glory of God and for our profite to receyue it. How prayenge to Saincte dyd come vp, I haue shewed myne oppynyon. To praye vnto Saincte that they maye praye with vs vnto God I thynke it not necessary. For by the meanes that we haue bene taught to prai to Saincte that they wold pray for vs or vs: it hath com to passe that dyers me haue had affection to dyuers Saynctes, as they had more fantesy to one thento another, And then haue made Images of those Saincte that they had suche affection to, and for ỹ loue they had to the Saincte: they haue set vp in the Temples theyr ymages & clothed theym w costly Cotes & hã gyd vpon theym Brooches & Jewelles & knelid before them, kyssyd theyr feet & worshippid them & consequétly prayed to them for help, & attrybutting that (not only to the Saintes but also) to the very Images, ỹ appertay

nyth

nyth to the eternall & almighty God. And where as God by the mouthe of the prophet Dauid moste mercyfully & louyngly byddeth vs cal vpon hym in the day of our trouble and he will delyuer vs & that we shulde gyue him the prayse we haue not only byn vnthankfull to hym for his so marciful kyndnes: but also moste shamefull regardyng hym to be no better then a lyar. For what dyd we otherwise whē beleuyd not the wordes that he hath spokē: For if we had beleuyd his wordes to be true & ẏ he had bene able to performe hys promyses: we wolde thē haue called vpō hym for helpe in our necessytie & not vpon ymages nor ani other sayncte in heauē. And where as god at dyuerse tymes hath holpē vs by his great marcy we shulde not haue gyuē the tākes & prayse to saincte Moreouer it is to euydēt that we dyd not beleue him. For if we had beleuid hym. We shulde not so lyghtly regar

dyd

dyd hys cõmaundemẽtes. He cõmaun did vs to haue none other goddes but hym. Also that we shold not make to our self any grauen Image exod. xx. And to the trãsgressours of those com maundementes he thretenid moste ter rible curses. The whiche curses (if we had beleuyd hym to be true in all hys wordes) myght haue put vs in su che fere ỹ we sholde not haue broken hys cõmaundemẽtes & cõmit suche al homynable Idolatrye / the wihche is the moste & cheefist dishonour ỹ may be doone to hym. And where as some mẽ haue though that ymages were ne cessary to put vs in remẽbrance of the godly lyues & stedfast faith ỹ was in the sayntes / whome those ymages re=presentyd it myght seme ỹ they remẽ=bryd not wel the cõmaundemẽt before rehersyd, ỹ is ỹ shalt not make to thy self ani grauẽ ymages nor any lyke=nes of ani thig ỹ is in heauẽ aboue in erthe beneathe, or in ỹ water vndet ỹ erthe. But

But if they dyd remember this, it is lyke that thei (which taught ỹ such Images sholde be set vp to be lay mens bookes to moue theym to vertuous liuing) thought ỹ when ỹ people might be instructyd by Images: they sholde not nede to preache/ and so thei might lyue the easlyar. For if ỹ lyuely word of God/ be purely preachyd at all tymes when the people may conuenientlyy heare it, they may learne therin sufficyently for al kinde of good lyuing more then in al the Images that euer coulde be deuysed. But when the people began to praye to theym and then to offer gyftes to theym, the persons vicares and other that sholde be preaches of worde, foũd such aduauntage in it, and that by it their Spittes dyd dyd walke the merylyer. They caryed but lytle who kept shepe, so ỹ thei had the wolle. They caryd not though the people went to the deuel for comynptynge moste shamefull Idolatrye, so

that

that they myght farewell and in eafe lyke lozdes and that euery mā myght call them mayſters. Thus maye we know what goodnes Jmages haue done to vs, that is, they haue craftyly robbyd vs of oure tempozall goodes that we haue offeryd to them, thei haue made vs to forget God whiche is all to gither & ſpiritual & lyuyng, by the beholding of Jmages that be tē-pozal & dead. And finally (wout the gteat mary of God) made theym that truſtyd in theym, to leeſe eternal lyfe & brought thē to euerlaſting dampnacion

¶ To thoſe that are beloued in God the father, and by Jeſus Chryſt preſerued & called.

There it is ſhewed to whome this epiſtle was dedicate and ſent, that is to ſaye, to al men and womē renewed by the blood of Chriſte, whom Jeſus Criſte hath called of his only mercy & grace and not of the merytes, wozkes

and

and deseruynges of men. Fyrst he loued them & then he dyd call & sanctify them. There be two thinges to be noted, fyrst ỹ Jesus Christ loueth whõe he wyll, seconde those that he calleth he sanctifyeth them, he calleth men to hym of his onely merci, & not of theyr merites, nor yet of their worthynes of theyr workes. God calleth sometyme inwardly by inwarde inspiration, as he dyd cal saynt Paule Acto. ix. and many other prophetes. Somtimes he calleth inwardly in ỹ hart, & outwardly by preaching of ỹ gospel, to ỹ which thei giue credẽce ỹ be called. Christ calleth not after the pleasure of man, but after the wyll & pleasure of god, & when god wyll, & not when man wylleth, whom god pleaseth to call, & not whom man iudgeth worthy to be called, nor yet when mã thynkes mete to be called, but when god thynkes and knoweth men apte and redy to come when they be called. By the whyche

sayinge

sayeng many reasons be taken away of the callynge after the wyll of man, by the merites of men, and when men iudgeth mẽ to be apte and redy to the herynge of the gospel, and wyll gyue credence to it.

And although god onely doth cal, & when he wil without any indeuerynge or worke of man, yet oftimes & for the most parte he vseth certayne meanes, as by preachyng of the gospel, and by hearyng of it preached, as he gyueth other gyftes by meanes, as lernynge by study, ryches by labour, wysedome by experiẽce, fayth by the gospell preached, so he calleth men to hym by preachyng of goddes worde, whyche they beleue that he called, and after it doth lyue a lyfe pure and clene in all innocency of lyuynge. God knoweth who be his, and those he calleth to hym in tyme prefixed, and whan he knoweth theym moost apte to folowe theyr callynge. Here you may se the cause why

god

god wolde not haue his gospell at the
fyrst preached to the Iewes & to the gē
tyles, & ỹ in all tymes, it was because
he dyd se thē then not apt to receyue it
nor yet ỹ apte to beleue it, therfore ỹ
thy shuld auoyde more payn god did
hide frō thē his gospel, whē he dyd se
them apt to receyue & beleue ỹ gospel
he made the gospell to be preached to
the gētyles, & they belened it, & was sa
ued as many as was ordeyned to life
¶ The order that god vseth most co-
monly to theym that shall be saued, it
may here be gathered of the apostell
Jude. fyrst he sayth they beleued, in
god ỹ father, secōdly they be pserued
bi Jesus christ & thirdli they be callid
by Jesus Crist through his word to
beobedient to do these thiges gladly
& frely, that ỹ word of god teacheth
them. This thyng saynt Johñ testi-
fieth. Joh. xvii. saing. Father I haue
shewed thy name to men, whom thou
hast gyuen to me of the worldel they
were

were thyne, & tome ẏ hast gyuen them & they hauekept thy worde. Now truli they haue knowen, ẏ al thinges whiche thou hast gyuen to me was of the for the wordes which ẏ dyd gyue me, I dyd gyue to them, and they haue receyued them, & thei haue knowen truely/that frome the I haue gone, and ẏ thou sent me. Here we may lerne the meane whiche God vsethe towardes them that shalbe saued although god only saue vs by hym selfe, by Jesus Christe/and of his mere mercye and grace/yet he vsethe a meane wher by he bryngeth men to saluacion, that is to saye by the worde of God preached and giuyng credence to yt, workynge after it wherfore yf ẏ wordes of God benot preached nor had amonge vs, it is a greate token that we be not in the fauoure of god nor of elected people to saluacyon. Also yf we in our selues do perceyue no desyre/no loue to the worde of God, but not re-

gard it, esteme it at lytel value thynke other thynges more precyouse then it or thynke it folyshnes, or as a vayne thynge. Then it is a token that these that thynke so they be none of the people of God/ nor yet in the fauoure of god as longe as they shall thynke so of these token and sygnes euerye one in hym selfe maye sone perceyue whether he is in the fauoure of god or no. In that he hathe a desyre or a loue to goddes worde to heare it, to rede it, beleue it/ to worke after it/ to esteme it a boue all worldely thynges. &c.

Mercy be to you and peace, and charyte maye be multiplyed.

❧ In this salutacyon what thynge Saincte Jude desyreth and wysshеth to them to whome he wrytteth, here it is shewed. He desyreth that god wold encrease and multiplye hys gyftes in them/ and specyally gyue them mercy peace and charyte wyth hym, whyche

thre

thre gyftes be very necessarye for eue
rye Thrystyan man and woman, as
lõge as they shall laue in this worlde
¶ The Apostle here teacheth vs what
thynge we shulde desyre one vnto an
other, that is to saye the giftes of god
to be entreased and multyplyed amon
geste vs, and in all men. From thys
holsome councell of the Apostle Jude
farre be these men and women whiche
dõ not desyre nor wysshe good thyn=
ges vnto theyr neyghboures or other
men, but desyreth vengeaunce, euell
chaunce, death of their neyghboure, or
euell fortune to chaunce vnto theyre
neyghboure or neyghboures cattell,
or goodes, which doth curse or banne
theyr neighboures, desyringe God to
take a vengeaunce vpon theym, or to
sende sum sodeyne sykneste, or dysea=
se vpon theym, as the pestylence, the
fraunce pockes, the fallynge syckne=
nes or soche lyke. Those men folowe
not the councell of the Apostle in this

place. Let therfore al such euel persõs that folowe not the coũcell of the apostle leue their euell & deuellyshe affeccyon & desyre whiche bringeth euerlasting death, yf it be not left and forsakyn with repentaunce before deth, and folowe the wholsome counsell of sainct Jude, whiche desyreth mercye, peace and charyte to be multyplyed to euery one.

¶ Fyrst desyreth to them the mercye of God, that it wolde please God to geue theym his mercye and grace, that they myght repent them of theyr olde vyces and synnes, and vtterly forsake theym, and haue a newe lyfe in Christe Jesus, whiche thynge no man can do without the mercye and grace of god, therfore mercy and grace is fyrst of al to be desyred. Secũdly he desyreth Peace betwene men and God in mennes consciences, whiche Peace and quyetnesse in conscyence eueil men hath not, for to euell men

is

is not peace with God in their conscy
ences, as the Prophet sayth, but euell
men hateth god alway and feare him
sore lest he shulde punysshe them. For
they counte god as a strayte iudge or
a cruell tourmētoure that wyll suffer
no faulte vnponysshed, but wyll ex-
tremely punysshe euery faulte, or trel
pace done against hym. The euel som
tymes doth abstayne from vyces and
synnes, but not for loue of God, or of
iustyce, but for feare of payne, or for
hope of reward of men or fauor of mē
The euell somtymes hath peace out-
wardely, as with men and with the
worlde, but inwardly in theyr consey-
ence they lacke peace and quyetnesse,
In their herte they haue God as one
wrath with thē their conscyēce byteth
them and troubleth them, sore, day no
nyght they be not quyet in conscience
but euer when they remember God,
they feare payne, & punisshmēt. This
consyderynge Iude he delyreth to thē
consy

peace in mēnes consciences with god whiche peace only hath gyuen men ꝑ be iustyfyed by faythe, wytnessynge s.Paule. Ro.v.we iustifyed by fayth haue peace with God, whether they haue peace with the worlde, and men of the worlde or no, good men that be iustified by faith haue peace with god in wardli in theyr conscience. Thirdly he desyreth charyte, that they shuld be charytable and louing one to an other, knyt to gether in mutuall loue, one louyng an other hertely, & shewynge theyr loue by mutuall workes, and dedes, and that theyr loue shulde be onely for goddes cause, but not for any carnall lucre, or aduantage, honoure, or any carnall cause. Thus in this salutacion we be taught what christen men shulde desyre and wysshe one to an other, that is to saye, mercye peace, and charyte of God, as the apostell teacheth vs.

Beloued

¶ Beloued when I gaue all dilygence to wryte vnto you of the commē helth it was nedefull for me to wryte vnto you, to exhorte you that ye shuld contynually labour in the fayth which was ones gyuen vnto sayntes.

¶ Nowe beginneth the narracyon, & sheweth the cause of the epystle shewing also what a greathe desyre wyll & minde he had to profyte them, ye what care & thought he had for theyr helth specyally for these thynges ẏ pertayneth to theyr euerlastyng helth he had so great a desire ẏ he could not refrain but he must nedes wryte to theym hauyng noles care for them thē for hym selfe perceyuing thē to be in great ieoperdi & parel, bi the crafte and falshed of ẏ false prophetes. Therfore Judas perceyuīge these perils to approche to christians, & moued by brotherly charite he coulde not tēper hym from writing to shewe chrysten men of their perelles, and also to exhorte them that they wolde not cease to walcke in a pure and

re and syncere kayth and loue whiche they had heard preched and had lerned of the true Apoles of god, And also he desyreth them to take heede of false Prophetes, whiche alwaye dyd study to bryng the true Christyanes from the trewe kayth whiche they had receaued. Here we maye learne what study and desyre it becommeth euerye one of vs to haue towardes an other that we maye profite other. Secondly with all dylygence and studye takynge, let vs exhorte other to walcke in the truthe truely receaued, leste they shulde ware sloggesshe by neglygence, or slouthfulnesse. Thirdely that they maye auoyde the parelles that be lyke for to ensue by slouthfulnes, or negligence, or by ignorance yf they be not admonished specyally, it becommeth for to admonysshe to auoyde parelles, whē that parell of Soule doth apere. Thus it becommeth euery man to care for an other, & to admonysshe

an

other of ieopardy that may ensue bothe in worde & also i writing, & this care it may not be litle, but it must begreat w̄ al labour & dilygence to profit other as exāple to be taken in this place of Jude.

Of the cōmon helthe.

¶ For what thynge Jude laboreth so diligently to wryte to them here he expresseth, sayng it was for the common helth. He calleth it the common helthe because he coūted theyr helth his helth suche was his loue towardes theym, that he was no other wayes affected towardes them then towardes hymselfe coūtyng ẏ same euyll to chaunce to hym selfe, ẏ shulde chaunce to them bi the craft and subtiltie of false prophetes, gyuyng vs example lykewise one to be affected towardes an other as he was to them, to whom he wrote, and also asmēbres of one bodi be one to an other. This saing of Jude dothe checke all them whiche be not careful

for

for theyr neyghbours, nor for other be sydes thē selfes, which care not what become of other, so they be well them selues. Also it sharpely reproueth all them which care nothyng at all, nor nothyng dothe study howe they may profyte other, whiche passe nothyng at all what become of other, whether they lyue or dye, be sycke or in helthe, be gladde or be sory. Yea this sermon of Jude moch more condempneth al those that study to do hurte & damage to other, or any maner of iniurye or wronge in worde or in dede.

¶ It was nedeful for me to wryte vnto you.

¶ As who shulde saye, I se it is so ne cessari for you ỹ I coulde not refraine but I must nedes wryte vnto you, my charite so compelleth me, perceyuynge it to be moche for your profyte, to exhorte you to go forwarde in that true faythe receyued, and to profyte in the

same

same and to encrease it dayly more & more. And that you shuld not shrynke one heare brede from that true faythe whiche you haue receyued, and which was gyuen vnto the saynctes of god by preachynge of the gospell, as saint Paule sayth Rom. x. Fayth cõmeth of herynge, herynge verely by the worde of god.

The exhorteth them that they shulde continually labour in the fayth, or be helpers to the fayth (as Erasmus trãslation hath) whiche was ones gyuen to saynctes. Here be two thynges to be noted for oure lernynge. One is that he desyreth theym te be helpers of the faythe, to the whiche men be helpers after this phrase of scripture, whan they suffer not the fayth receyued to be weyke, feble or inconstant, to be oppressed with desyres or affections of the flesshe or of the worlde. by the crafte or subtyltye of false prophetes to be brought a waye from it &

led

led in to a falſe beleke bi falſe doctryn whom the deuyll doth vſe as his mi=niſters to deceyue ỹ ſymple people vn lerned. Alſo ſcripture vſeth to cal mẽ helpers of the fayth, when men do di=ligently watche that they be not decey ued by the deuyll, noꝛ by none of his mintſters, when they do labour with all foꝛce to make theyꝛ fayth ſure and ſtronge doubtynge of haltynge in no part, but bi all meanes ſtudyeth euery dai to make their faith moꝛe ſtrõger & ſtrõger bi all manet of good watkes. The other thynge that was here to be noted, is that we ſhulde knowe fayth to begyuẽ from aboue, foꝛ he deſyreth them to behelpers to the fayth whiche was gyuen ones to ſayntes. Fayth is the woꝛcke of god, & it cõmeth of god, as ſaynt Johñ ſayth: this is ỹ woꝛke of god, that you ſhulde beleue in hym Saynt Paule wytneſſeth ỹ ſame ſay ing Philip. i. Not onely it is gyuen to you that you ſholde beleue in god,

but

but also that you shulde suffer for his sake. Of these two places of scripture it is euident saincte Iuynge or deed not to haue had fayth of them selfs, or of theyr owne myght & power, but to haue receyued it of god, which giueth fayth to whom he wil, & whem he wil although saint Paul saith faith to cō of the heryng of ꝑ word of god, which word although many may here it, yet no man shal beleue but he to whom god gyueth fayth, and in whome god worketh fayth and beleue.

¶ For ther are certayne crakteli crepte in, of wht che it was wryten afore time vnto such iudgemēt they are vngodly, & turne ꝑ grace of our lord god vnto wantonnes, and deny god the only lord and our lorde Iesus Chryste.

¶ The apostle more at large sheweth the cause of his admonition, which is to admonysh them that they shuld ar me thē selfes with sure armure & defē ce to defēde thē agaynst false ꝓphetes

and

and that they ſhulde in any wyſe take
hede of them leſt by the cratt & falſhed
of pſeudapoſtles they ſhulde be decey
ued & alienated frem the wai of truth
and from ſincere doctryne of ỹ goſpel
What maner of men were theſe pſeud
apoſtls & falſe doctours in the ſecond
epiſtle of peter ca.ii.it is ſhewed moze
abundātly. And alſo here after ſhal be
god wyllyng moze playnly declared,
how they haue com in, Jude here doth
partly ſhew, ſayting they haue crafteli
crepte in, not playnly pzeachynge the
goſpel of god but darkly & colouryng
it with great pzetence of holines, mix-
ting mans doctryne with gods woꝛd,
teachyng mans doctryne, mans tradi
tions, dzemes & fantaſyes of men, in ỹ
ſtede of gods woꝛde, wyllynge & per-
ſwadyng as great fayth, as great au
thoꝛite to be giuen to the traditions, &
wꝛitinges of mē, as to gods woꝛdes,
gods holi p̄ceptes. But theſe be euil &
falſe doctoꝛs of god deputed to iudge
ment

ment that they ſhuld ſuffer paines vn
to the day of iudgemēt, and after that
day ꝑ they ſhuld ſuffer more greuous
paynes in body & ſoule togyder, ſeing
that now they ſuffer paynes & punyſh
mētes only in the ſoule, after ꝑ mynde
of the doctors, & ſhal ſuffer in the ſoul
only paynes to the day of iudgemēt, &
after the daye of iudgement ſhall then
ſuffer paynes and turmentes bothe in
body & ſoule, as the doctors doth ſay/

☞ They are vngodly and turne the grace of our
lorde god vnto wantonnes.

They be ſo vngodly ſo vngracious
that they turne al that we haue of god
and of his grace to fulfyl and ſatiſfye
theyr pleaſures, pluckyng to them ſel
ues haſty deſtruction & eternal death,
they are ſo euyll & myſcheuous full of
all vnhappynes, that they turne ꝑ free
benefyte of god & grace, by the which
Chriſt hath delyuered vs from ſynne
deth, heil, deuyll, and eternal dampna
tion

cion, and made vs innocētes and free
from al captiuite of ſynne, and ſet vs
in innocency & holynes (whiche thing
ſhuld moue vs to kepe innocency & ho
lynes) they turne this libertie of ỹ ſpi=
rvte wherby men be ſet to do all good
thynges and no euyll, to do only thoſe
thynges to ỹ whiche the ſpirite of god
moueth and exhorteth. Theſe vngodli
turne this liberty into a carnall liber=
ty in occaſion & liberty to ſynne, & gy=
ueth them ſelfe holy to wantonnes, to
laſciuiouſnes, to vnclenlines, to baw=
dry, to fornicaciion, to adultery, & other
many vices & ſynnes, nor yet they are
not ſo cōtent, but they denye their mai
ſter whiche hath redemed them by his
precious blod, they deny their maiſter
not openly & before al men & playnly,
but ſecretely in corners & craftely thei
denye theyr maiſter. But when denye
they thus theyr maiſter priuely and ſe
cretly? Truly when they aſcribe their
iuſtification, forgyuenes of ſinnes to
any

any creature, or to any warke by the might and power of the warcke to ani indulgence or pardon, to masses to holy beades to kyssynge of images & suche lyke, and not to Christ Jesus and to his bloode shedde for vs to optayne vs remission of synne, by whose bloode onely we were washed from our sinnes, as saynt. Johã saith Apoc. i. He hath washed vs in his blode frõ our synnes. They denye the lord whiche ascribeth remissiõ of sinnes to any other thynge then to Chryste & his bloode, whiche thyng false prophetes dothe, denyenge theyr mayster.

¶ They turne the grace of god to wantiounes

¶ As who shulde say, they were called and redemed with the precious bloode of Christe Jesus, ỹ they shulde lyue in all innocẽcy & puritie of life, in all holynes & godlynes. But they be trãslated & turned frõ all innocency &

tie of lyke, & turned to all malicioul-
nes wantonnes & fylthines. They be
trãſlated. q.d thei be al chaũged frõ ỹ
holynes to the which Chryſt dyd call
them & by benefit did inupte them, but
they be trãſlated from ỹ holynes & be
tranſlated after ỹ maner of ỹ Galathi
ans of whom ſaint Paule cõplayneth
ſayng. I meruelle that frõ Chriſt whi
the hath called you bi grace you are ſo
ſoone tranſlated in to an other goſpell
whan there is none other: but ỹ ſome
men there be ỹ troubleth you & wolde
inuerte the goſpel of Chriſt Gala. i. as
theſe of whom ſaynt Jude here cõplay
neth that they tranſlated the grace of
god in to wantonnes and they were
vttrly tranſlated from all holynes to
the whiche Chriſte had called them: ſo
I feare that we chriſtians be trãſlated
from the doctryne of Chriſte & frõ the
true fayth taught in it by ỹ byſſhop of
Rome & his lawes by decrees ſtatutes
& traditiõs of the churche of Rome in
to

to the forgetfulnes of goddes law, of goddes commundementes, in to other maners & facyons then goddes lawe dothe cõmaũde or suffereth: yea we be fatthãslated by the bishop of Romes lawes amõges vs vsed and vsurped so longe, that many one doth thynke & hath thought ỹ bishop of Romes law to be gods lawe, & to haue lyke authorite wt gods lawe, & that it byndeth no lesse than gods lawe: yea this lawe of the byshop of Rome hath brought vs so far out of frame, ỹ scarse we thinke those thinges pteyne vnto vs whiche gods worde biddeth & cõmaũdeth vs. Therfore let vs be sory for this translation from Chryste & his cõmaundement & be trãslated a gayne to Christ that we may do those thinges whiche Christ cõmaundeth vs, that we & our workes may be acceptable before god

My mynde is therfore to put you in remembraunce for as moche as ye ones knowe this how that the lorde after that he hath.

delyuered the people out of Egypte, destroyed theym whiche beleued not.

¶ Iude bringeth ī here.iii.exāples of these ẏ trāsgressed the cōmaūdemētes of god, & was punisshed for their synne to pluck back other from synne for feare of punyshmēt, whiche our lorde wyll gyue to thē ẏ wyll not cesse from synne, punishemēt frō the beginninge was euer p̄pared & deputed for synners, as to good men a rewarde ī ioy & blysse. But al though good men hath euer bene rewarded, & euyl mē punysshed, yet there is a differēce. good mē hath ben & shal be rewarded by life euerlasting not of their merites, or for the worthines of their workes, but only of ẏ mercy & goodnes of god. Euill mē hath suffered paynes & punishmēt for their iniquite & synnes, & because they haue done euyll, therfore god of his iustyce hath punysshed thē and to refrayne other frō synne for feare of punyshement here.

iude

¶ Iude bryngeth in thre exãples, by the whiche he pſwadeth that god wyl punyſſhe ſynners that wyl not repent and leaue theyr ſynne. The firſt example is taken of the people of Iſraell brought out of Egypte frõ the great bõdage of Pharao, whiche oppreſſed ỹ people of god with intollerable paynes & labours. Of the whiche peopel god at the laſte had mercy, and delyuered theym from theyr bõdage, & brought them ſauffe out of Egypte. But theſe people not beleuinge god hath kylled in the deſerte. Of the whiche we may note the goodnes of god in his people whom he wold ſaue and delyuer frõ all bondage & perylles. Seconde the vnkyndenes of theſe people not beleuynge the promiſes of god, ſeing that god had done ſo moche for them before, as to delyuer them from the bondage and cruelty of Pharao, aboue al mans expectation, and had punyſſhed Pharao with all his adherentes with

great

great plages and punyshemetes, and
at the last drowned hym with all his
hoost in the read se, and also hath don
for them that they thought more then
all this, had brought theym thrughe
the read see as by the drye waye in to
the deserte, where he fedde them with
meate sente from heuen, that is to say
with mãna, & had gyuen them drynke
out of the peter stone. At the last these
people for all these thynges not bele-
uyng goddes promyses, but complay-
nynge, grudgynge and murmurynge
agaynst god and against Moises, god
hath punyshed with deth in the desert
for theyr offences. Of the whiche we
may surely perswade vnto vs, yf god
haue punisshed these people whom he
loued so well, for whom he dyd so mo-
che, & to whom he shewed suche bene-
fytes, if god haue punished them with
deth as he did for their incredulite & vn
belefe & their synnes: how moch more
is it euident that he wyl not suffer false
apostoles

apostels or other offendynge and bre-
kynge his lawes to be vnpunysshed,
Therfore let all synners be ware and
repent be tyme and leaue synne, for yf
they do not, they may be sure they shal
not escape without punysshement.

¶ The aungels also whiche kept not theyr fyrste
estate, but lefte theyr owne habitation he hath re
serued in euerlastyng chaynes vnder darknes vn-
to iudgement of the greate day.

¶ Now Jude bryngeth in the second
example by the whiche he afrayeth sin
ners frō synne by feare of payne & pu
nyshment. And this example is taken
of aūgels created of god in a hy & glo
riousnature, to whom ꝑfited nothing
their excellenci of creatiō, for as moch
as they dyd not kepe theyr innocencye
in which they were created in, but left
their innocencye, and dyd fall to inyq-
uytie and synne, pryde prycked them
so greatly, yt God (this noble and ex-
ce.lente

cellente creature offendyng, I meane Angelles offendynge) hath ponyshed and depryuat the heauenly lyght, and to euerlastyng darknes hath commit ted them, where they be kepte in perpetuall chaynes in darknes, vnto the daye of iudgemente, and after euer to be ponyshed yf god hath ponished Angelles offendynge, howe moche more other offendynge, he wyll ponysshe, whiche from theyre synnes wyll not cesse.

¶ This saiege of Jude doth appere to shewe that the Angells were created of God that they shulde lyue in all innocency and kepe theit place in heauen deputed vnto them for their inhabytacyon and dwellinge place, from the whiche they did fall by synne, and was caste hedlynges in to his darke ayre, bounde in chaynes of darknes, and they be kepte in a darke place, whiche is contayned from the heauens aboue, vnto the lowe grounde,

as

as Faber doth saye, and that vnto the daye of iudgemēt, and then they shal begiuen and commytted vnto the eternall punyschemente of hell, euer there to be punysched in paynes euerlastynge.

¶ Euen as sodom and gomor, & the Cities about them, which in lyke maner defyled them selues with fornicacyon, and folowed straunge flesche, are set for the for an ensample, and suffer the vengeaunce of eternall fyre.

¶ The thyrde ensample is here put whiche is of sodomme, and gomor, and other Cyties polluted in theyr fylthynes, therfore punysched of God for theyr abhominacyon and synnes, as for fornycacyon, aduiterye, vncleanlynes, synne agaynste nature, fylthy pollucyon and other suche like with these synnes specyally the Apostle sayeth, they were polluted and defyled. And also that they folowed straunge flesche. and not theyr owne flesche

flesche they vsed, that is to saye, theyre owne wyues in lawfull matrymonye, but they folowed straunge flesche, that is to saye they dyd vse other mennes wyues, maydens, or virgines immaculate, or other women, and also men vnlawfully, contrarye vnto nature wyues vnto theyr lawfull housebandes be not called straunge Flesche in the scrypture, but the proper Flesche of theyr husbandes, as appereth by saint Paule Ephes. quinto. where saynct Paule exhorteth mē to loue theyre wyues as theyr owne bodyes, for he ỹ loueth his wyfe he loueth hym self no man dothe hate his owne bodye but he wyll norysche and cherysche it, as the Lorde doth his chutche, and for this a man shall forsake his father and mother and shalbe coupled to his wyfe and they shalbe two in one flesche wherfore it is eupdent that the flesche of the wife to the husbande is not called straunge

unge flesche. this flesche God did gy
ue to the man as a lawfull remedye
for the infirmite of the flesche, that by
this lawfull remedie had in matrimo
ny all adultery, & fornycacyon shulde
be eschued & vtterly exiled.

¶ Fordermore in that the Apostle
sayth these sodomites to haue folow=
ed straunge flesche. He doth appere to
note theym of vnclenlynes and sum
fylthynes agaynst nature by ꝑ which
they were polluted as apperith gene.
xix. and sainct Paul. Ro. i. But vnto
what purpose be these thre examples
brought in here of Jude? Truli to fe=
re men from synne, lest they suffer ly=
ke payns with them: whome god pu=
nisshed for theyr synnes, whiche pay,
nes are more grenouse, they shall not
eskape whiche wyll not leue theyr syn
nes and repent but contynue styll in
synne and prouoke other vnto synne
whether it be by theyr euell doctryne
or euell example.

Suffre

¶ These wordes of the apostle shew the playnly those synners spoken of before to suffer paynes of euerlastinge fyre, whersoeuer they be other in hel or in the ayre, it maketh no mater of ye place where they be, it is certayn that they suffre great paynes and punysh mentes in euerlastynge fyre. Therfore let euerye man beware to synne, lest they suffre lyke paynes in fyre, worlde without ende as these doth to the whiche paines they shall be committed by the iustyce of god that wyl not cease from synne, and from breakynge gods commandement.

¶ Lyke wyse these dremers defile the flesshe despyse rulers, and speake euell of them that are in authoritye.

¶ Judas here teacheth certayne properties of them whom he wylleth chri sten men to flee and eschue, he calleth them

them dreamers or mocked in dreames and deluded, as one that dreameth, is deluded by certayne vayne fantasyes, or imagynacyons whiche he doth appeare to see or heate as he that dreameth thinkes sumtime he heareth or seith that thynge, whiche he nother dyd heate nor see, or to be in a place where he is not, or to haue these thynges that he hath not, somtymes to be gladde, somtymes sadde, but when he wakes, he perceyueth his dreame to be a vayne thynge, of not certaynte of no trouth, of a delusyõ, he is ashamed of his dreame: he wolde ẏ no man shulde knowe it, he is ashamed to shewe it to any man, he cõtemneth it, and setteth it at nought, to these dreamers Jude assembleth false preachers, preferrynge mennes lawes, and mennes tradycyons aboue Goddes lawe, or makinget theym equall with Gods worde or such as preache or sette vp mannes doctryne in the stede of Goddes

worde

wozde, these he assembleth vnto dzea-
mers, and he calleth them dzeamers oz
deludyd by dzeames, but it shall chan
ce vnto them at the last yf it shal plea
se god to open their eyes frome theyr
dzeames and make them awake, that
they shall see that they haue dzeamed
and that they haue bene deluded by
dzeames, & surely they shall perceyue
theyr dzeames to haue bene folysshe &
vayne thynges of the which they may
be ashamed of.

Amongest these dzeamers, whom
saint Jude doth speake of, there hathe
ben some dzeamers deluded i dzeames
whiche hath dzeamed ỹ they had pow
er and authozite of God to make foz
their wyll and pleasure what they list
and that thynge that they wolde shuld
be taken, as an artycle of the fayth,
ye they dyd dzeame that they had au-
thozyte to make artycles of the faythe
Canons/ and rules whiche shoulde
iustyfye and sanctifye men: that they
had

had authoryte to gyue pardon and in
dulgence whiche coulde absolue a pe=
na et a culpa.i. whiche coulde delyuer
from payne and from synne, furder=
more amõg these dreamers sum hath
dreamed that they had powerto remit
synne, and to gyue.xl. dayes or a. C.
dayes of pardon, or so many yeres or
mo of pardõ for paynes due for synne
& that as oft as it pleased them. And
this pardõ they called the treasure of
the church, which these dreamers had
in theyr handesto bestowe where they
pleased, And not onely they had this
treasure for them selues, ỹ they shulde
bestowe it at theyr pleasure, that they
onely shulde gyue dayes and yeres of
pardon, and tempt synne as ofte as it
shulde please thẽ: but also they had it
for other creatures without life as for
a stocke, a stõe, a pot, a maser a bowle
as saint Bedes bowle sait Edmũdes
bowle, ỹ he that shuld drynke of these
shulde haue.xl. dayes of pardon. Of

these

these yf he shulde drynke tyll he were dronkē I suppose he shulde haue many dayes of pardon: so by lykelyhode they wolde haue made dronkennes a vertue a good thinge specially yf any man shulde drynke so he were dronkē of that cup maser bowle glasse or horne halowed or pardonned by these dreamers how many yeres and dayes of pardon haue they grauntcd to these that come and visyte this ymage or that image in suche a place or suche a place tot his crucifix or that crucifix, that is to say to this ymage of Christ or that ymage in this place more then in that place feynynge god to do myracles because of the holynesse of the ymages and because he wolde haue those ymages honoured and worshipped of men. What pardon hathe ben graūted to beadesholowed in suche a place to laces to knottes to statyons to Rome, to saint James of Cōpostel. to saynct Thomas of Caunterburye,

and

and in the yere of grace clere remyssion a pena et a culpa. After this and suche like facions hath ben promised infynite dayes and yeares of pardon by these dreamers. And if they haue not dreamed, I reporte me vnto you ẏ be awake, your dreme is gone, your eyes be open, you be no more in suche dreames, you be fulli awaked thãked be god: and our most soueraigne lord Kyng Edward the. vi. which so entierly loueth the veryte and the truthe of Goddes Gospell: ẏ lyke as his moste noble Father of famo⁹ memory king Henry the viii. had graciously begon to take away such superstitious dreames so hath he most godli drawn out by the rootes, bothe the dreames and also the myscheuous braunches that be spronge of them. And hath causyd the boke of the lawe of the lorde to be redd hrough out all his domynyons moste lyke vnto the good kyng Esykyas which causyd ẏ brasẽ serpent (ẏ

whiche the Israelytes dyd abuse).
iiii. Regū. viii. to be taken down whi-
che God had commandid to be set vp.
Numeri. xxi. & cauſid all the Images
in his land tobe diſtroyed & the boo-
kes of the law of the lorde to be rede
in euerye borders throught out al his
landes. ii. Par. xxxi. And lykewyſe
now our moost noble kynge hath do
ne when he lookyd & red in the booke
of the law of the lorde & hath perceyvd
that we haue walkyd out of the right
way in folowing deceytfull dreames
that promiſed ſuch thinges bi Crea-
tures, which only Chriſt dyd giue vn
to vs by his precious blode, ſhed for
vs on the crolle. If remiſſyon of syn
might be giuē by ſuche thinges, then
died Chriſt in vayn, thē was Chriſt a
foole to ſhede his bloode to optayne
vs remiſſion of ſinne ſeynge remiſſy
on of ſynne might haue come a mo-
re eaſyar waye that by ſhedynge
of Chriſtis blode. We be moche be-
holdig to theſe dreamers that they ha

ue foūde a more easier way to optein forgyuenes of synne then Christ dyd fynd, they be moche more wyser then Christ, yf theyr inuentiō be true, this is theyr dreame: these ẏ be a wake do wel ynough perceiue their dremes to be vayne and vanite. Suche mē not without a sufficēt cause be called dreamers or deluded in dreames, because we cā not obteyne remissiō of sinne but oneli by Christ & his bloode, saith saint Paule Ephe. i. By Christ we be redemed, & by his bloode we haue remission of synne. Johēs Apoca. i. He hath wasshed ws from synnes in his blood. If remyssyon of synne be by Christes blod (as it is in dede) then it is not by the popes pardon, by indulgēce graunted by bisshoppes to this thynge or that thinge, this cup, pot or bowle, & suche like. Awake therfore you dreamers, yf any such yet be in a dreame and know your dreames to be vaine & lies, deceyue your self & other

 no longer, the

the night is gone, the daye is spronge vp, the sonne shineth all aboute, thanked be god.

¶ They defyle theyr fleshe.

¶ Who be they ẏ defile their fleshe? Veryly they which lyue al togider in deyntynes & pleasure, gyuynge themselues to al voluptuous pleasures of the fleshe, folowyng theyr fleshly desyres & appetytes in all pleasures ẏ may be, without feare of god, or any shame of ẏ worlde, aring for nothig so they may satisfye theyr carnal and beastli appetite with voluptuousnes and pleasure, whiche thynge is theyr chefe desyre & wyl to fulfyl with pleasure theyr fleshly appetyte and luste.

¶ They despise rulers, and speake euyl of them that be in authorytye.

Jude sheweth more of their propertyes, he sayth they despise rulers, and speke

ſpeke euil of the that be in authorite
Here Jude reproueth & checketh fal-
ſe apoſtles ſpecialy for two vices, the
one is that they pollute theyr fleſche, &
defyle it, lyuyng in voluptuouſnes &
pleaſure of theyr fleſh, the other is, ỹ
they deſpiſe rulers, that is to ſay, out
warde powers ordeyned of god & vn
der god, they contemne, & ſpeake euyl
of comõ rulers & comõ officers. But
how deſpiſe they rulers? Truli when
they deſpyſe, nothing regardes empe
rours, kynges, princis, lordes comon
myniſters of the comon welth, do not
honour them & reuerence to them as
honour ſchuld be gyueu to hy powers
vnder god, not obeying their lawful
and iuſt cõmaũdementes for ỹ comõ
welth, but exempting them ſelues frõ
the obediẽce of hie powers, and other
alſo, chalengynge authorite & power
aboue kynges & princis, which autho
rite & power aboue kynges & princis

to be

to be in this worlde saynt Paule dyd not knowe, cõmaundyng euery man to be obedient to the hye powers, saying. Rom. xiii. Let euery man be obedient to the hye powers, he that resysteth power, he resysteth the ordynaunce of god, and he that resisteth the ordynaũce of god, he taketh to him iudgement. Of ciuyle power saint Paul doth appere to speake. Saynt Peter confirmeth the same thinge, saying. i. Petri. ii. Be you subiecte to al maner of creatures for god, whether it be the kyng as mooste hyest, or it be dukes as of hym sent to the punishement of euyl men, or to the prayse of good me Consyder gentyl reader, yf the exemptions graunted by the byshop of Rome, by the whiche he hathe exempted him self & many other religious howses and relygyouse men, as they call theym and other spirituall men called from the obedyence of Cyuyle rulers and powers, and wyll not be obedient

bedient to princis & kynges/ but he aboue them, & haue princis & kynges at theyr cõmaundement, and they not obedient to the iuſt & lawfull cõmaũdement of princis/ of kynges, and of other comon myniſters appoynted bi kynges & princis for ỹ comon welth. Loke gentyl reader yf this exemptiõ come not of hym which contempneth rulers, Doth not this exemptiõ or priuilege exempte men from dewe obedience to theyr ſuperyour powers: to whome ſaynt Paule Rom. xiii. ſaynt Peter. i. Petri. ii comaundeth euery man to be obediente to ſuperyour powers lette euerye man be obedient, be he religiouſe man, be he other, let no man thynke hym ſelfe to be exempted from the ſupertiour powets, as frõ ỹ kiges grace & his officers appointed bi him to be rulers in this realme for any exemptiõ or priuilege graũted bi the byſchoppe of Rome, whiche hath none ſuche authorite by God graun

ted

ted, that he maye exempte men frome the authozite and obedyence to their superioz powers, to whome Saincte Paule commaundeth euerye man to be obedyent. Roma. xiii. Hebzeozum. xiii. Two vyces Jude notith in thes pseudapostles oz falce pzeachers, the one that they contempne powers, the other that they speake euell on them.

¶ Yet Mychael the Archangell when he stroue againste the deuell and dysputed about the body of Moyses durst not geue rayling sentence, but sayde the Lozde rebuke the.

Judas sheweth the pseudeapostles speakynge euell of the hye powers ozdinated of God to be moze bolder then Mychaell the Archangell sent to fight againste the deuel, whom he durste not curse noz speake euel of, yf the Archaungel of God Mychael durst not noz wold not curse the deuil noz speke euil of him, how moch moze shuld not pseudeapostles curse good

men

men & iust men put of god in autho=
rite and in hye power, to whom euery
man shulde gyue due obedyence and
be redy to do all lawful commaunde
mētes, and not to resyst, to curse, or to
speke euell of the hye powers to whō
honour, reuerence, and obediēce must
be geuen accordynge to the mynde of
saincte Paule. Roma. xiii. gyue vnto
all men that is due. Gyue honour to
whome honoure is due, gyue feare to
whom feare is due, gyue tribute and
custome to whome they be due. &c.

¶ This place of Jude is a straūge
and rare place scarse was found in a
ny other place in Scripture, therfore
this Epistle of Jude was reiected of
the fathers, because this place scarse
was found in ani other place of scrip
ture, ẏ made mencyon that Michaell
dyd fyght with the deuil as touching
the body of Moises, & of what occasi
on this contempcyon dyd spryng vp,
be cause

caule ſcripture cõmẽdeth Moyſes ſo gretly, ſaieng no prophet to haue ben in Iſrael like to Moſes, as it is writ ten Num. xii. ſayth ſcryptur. Moiſes was meke aboue al them ẏ dwelled in ẏ erth and a ỹtel after ẏ ſaith, if any ſhalbe amonge you a prophet of ẏ lord de in viſyon I wyl appere to hym, or by ſlepe I wyll ſpeke to him, but not ſuch is my ſeruaunt Moiſes whiche is moſt faythfulleſt in al my houſe. I do ſpeke to hym mouth by mouth openly & not by darke ſayẽges & figures, he did ſe ẏ lord. &c. Thus Moiſes is highly cõmẽded in ſcripture as apereth i Exo. xviii. Iudas here peraduẽture dyd take occaſiõ to ſpeke of moiſes of thes wordes which is writtẽ Deuterono. the laſt Chap. where it is playn ẏ after our lord had ſhewed to Moyſes ẏ laude of promyſſyõ promyſed vnto ẏ fathers Abrahã, Iſaac and Iacob & had ſaid ẏ Moiſes ſhulde not entre into ẏ lande (& that was

for

for a mystery that was hydde whiche
saynct Paul openeth hebreorum. vii.
sayenge that the lawe dyd bringe no
man to perfeccyon that is to say that
the lawe coulde not iustifye ne bringe
men to lyfe, of Moyses it is wrytten
the laste of the Deut, ỹ Moyses dyd
die in the lande of maob and was bu
ryed and that no man dyd knowe his
sepulchre vnto this daye. The sepul=
chre of Moises god wolde haue it vn
knowne, lest the Jewes whiche coun=
ted Moises for such a great and a ho
ly prophet shulde cõmyt ydolatrye, &
set vp idolatry vpon the sepulchre of
Moyses, and worshyppe Moises as
God, for the Jewes was redy to ydo=
latry, of this doth the contencyon ap=
pere to be sprong vp betwene Micha
ell and the deuell, of the whiche con=
tencyon Judas here speaketh of, the
deuel wolde the bodye of Moyses to
haue bene shewed to the Jewes, that
it myght haue bene to them an occasi

on

on of idolatri. Michael wold it shuld not haue bene shewed vnto them that they shulde haue had by it none occa syon of ydolatry, but that al ydolatry shulde be vtterly extincted and put a waye, here you may learne the desyre of the deuel whiche is to moue to ido latry, to iniquite, and sinne, good men they alwaye dyssuade from ydolatri and synne, and taketh away all occa-syon by the whyche passage maye be made to ydolatre and synne.

Saynt John apoca. xxii. doth speak of a certein batatle bitwene Michael & the deuyl. He sayth there was made a great batayle in heuen. Michael ar chaungell and his aungels did fight with a dragone, and the dragone and his angels did fight agatnst Micha el, but thei haue not preuailed, nor yet no place of them was foūd any more in heuen, but the battel of which it is here spoken was of the bodi of Moy ses whiche the deuel wolde haue had wor-

worshipped ỹ the Jewes myght haue cõmitted idolatri on it. Michael did resist him, this is the meaning of this place after myne oppynyon, yf it be the true meanynge of Jude take it, if not take their mynde that bryngeth a better sence, and I my selfe wyl be glad to learne of better learned then I am (for I am of the lest) ỹ true vnderstãdig of this place, accepte myne opinõ in good worth, til you heare a better. But to what purpose bringeth Jude in these, but that he wold teche pseudapostles shuld not speake euel, curse wysshe vnto the deuel, hyghe powers and suche as be put in authorite vnder GOD, vnto whome it becommeth euery man for to be obedient bi the ordinaũce of GOD, and to haue theym in honoure and reuerence, and not to speake euyll of them. Yf Mychael the Archangell sente of GOD as a comon ministter, durste not curse or speke euell of the deuel, what bold

nes

nes is it pꝛyuate men to curſe, to ſpe-
ke euel of powers oꝛdynated of God
This place of Jude doth appeare to
take away all euell ſpeakynge from
pꝛyuate mē, of them that be ſet foꝛ co
mon mīnyſters of the common welth
This place doth not inhybyte, ne let,
but comon officers maye rebuke euel
doers and punyſh them, as it ſhalbe
thought mooſte expedyent foꝛ the a-
mendment of them that be euell, & to
auoyde moꝛe incōuenyence. Alſo this
ſayeng of Jude doth take awaye all
vengeāce in woꝛd oꝛ in dede frō pꝛy-
uate mē & admoniſhe thē to remit all
vengeaūce to god, which wyl not ſuf
fre ſinners to eſcape vnpuniſhed. Ju
das vſeth here an argumēt of ỹ leſſe
to ỹ moꝛe after this maner. If aūgls
durſt not curſe euyl men, moch moꝛe
men ſhuld not curſe oꝛ ſpeake euil of
good men, moch leſſe they ſhuld ſpea
ke euyl of good mē beig in authoꝛite.
If our foꝛe fathers dyd longe reiect

thys

this pistle of Jude for this place, whi
che in scriptur scarse ĩ ant other place
could bef oũde, how moch more mow
shuld men reiect the sayinges or wri=
tynges that with holy scripture (I do
not saye do not agre) but plainli doth
repugne with scriptur, & farre dissent
frõ the scripture: nor yet this doctrine
doth not so far discorde frõ the scrip=
ture, and so far contrari to the truth:
but thei gete some patrones which w
all myght & power wyll defende this
doctryne as holy & good, as they do
which set vp ẏ vsurped power of the
byshop of rome aboue kiges, princis
& emperours, & that by ẏ ordynaunce
of god, as god & his holi scipture did
giue to the byshop of Rome a secular
power aboue kinges, princis and em
perours here in this worlde, when it
is euydent by scripture the byshop of
Rome to haue none other power but
at the pleasure of princes then in the
mynystration of the worde of god, to
preache goddes worde pureli and sin

cerely to repzoue by it euyll men, as to do suche thynges as becommeth a pzeachet, byshop, a mynister of gods wozde to do: other power dothe not Scripture attribute to the byshop of Rome, noz suffer hym to vse. Scripture wylleth hym to be a byshop, and to do the office of abtlshop, and not to playe the pzynce, the kynge, the emperour, the lozde, and so fozth, as Peter biddeth. i. Pet. v. Feade as moche as is in you the flocke of Crist not playinge the lozde in the cleare, that is to saye, in the elected of god, & so fozth.

¶ The lozde rebuke the.

¶ Mychael wolde not rebuke the deuyll, but remitteth all vengeaunce to god, teachynge other in theyz pzopet cause to commyt vengeaunce to god, which shall iudge ryght and punysche euyll doers. Therfoze it is not conuenyent that men shulde delyze vengeaunce

aunce of euyll doers, seynge that god wyll punysshe malefactoures and auenge all iniuryes done to god, or to men, yf these malefactours wyll not repent and be sorye for theyr offences paste. These wordes of Jude do not appere to be of one that desyrethe auengemēt, but rather of hym that sheweth what is to come of god, that the lorde wyll rebuke hym that sterethe & prouoketh men to euyll.

¶ But these speke euyll of these thynges whiche they knowe not. In to these thynges whych they knowe naturally as beastes wythout reason they corrupte them selues.

¶ Jude proueth these false doctors more bolder then aungels, for they dare take vpon them to curse powers or deyned of god, whiche thyng the aungels wolde not do in men. And lest these false doctors shulde saye they had a iust cause to speke euell, or to curse powers and rulers and other not obey-

enge theyr lawes and preceptes. Jude
sayth they curse not hauing a iust cau
se, but that they do not vnderstande
these thynges for whiche they curse &
speke euyll, that is to say, that they do
not vnderstande a iust cause of their
cursing. And not only mē Jude saith
they curse, but also other thyngs whi
che they do not know ỹ they curse and
speke euyll of, as of doctryne & wry-
tynges which they neuer red nor herd,
ye & of such doctrine as agreeth with
Christes doctryne & lernyng of ỹ apo-
stils: but thes pseudapostils speke euil
of it, whiche they knowe not, nor yet
can gyue iudgemēt of it, for as moche
as they neuer red it, nor herd it red. A-
mōges these men ther be som so igno
rant of gods doctryne, that they haue
wished & desyred hartely of god, saint
Paules epistles, yea ỹ newe testamēt
to be brent, saying all errours & here-
sies to com out of sait Paules pistles
& the newe testament, such shamefull
wordes

wordes & detestable hath som doctors spoken, whiche wolde haue ben counted for lerned men doctors in their sciences, but as blinde as bettils in gods lawe, and ignorant in goddes worde, and yet they were beneficed men, rulers, ordynaryes, and heades of other, ye of a hole cõtrey. O mercyfull lord what were the membres when suche blynde byaerdes were heades & ordynaryes, howe was the people of god fedde with goddes worde / when the heade wolde haue had goddes worde brente. Nothynge is more to the hurt and destructiõ of many soules in this realme then is to haue one to be officiall complayne and ordynarye vnder ỹ bysshoppe, that is ignorant in goddes lawe and goddes worde, howe wyll he preache and teache hym selfe, what example wyll he gyue to other, what parsons, what viccars wyll he make of? Trewlye suche as he is hym selfe, ignoraunte in goddes lawe, and suche

as he lerned he wyll hate and dispise, and they that wolde teache theyr flocke and feade with ꝑ wholsome worde of god, these he will call heretikes, and accuse them of heresye, and imprison them. Examples to many we haue in this realme, I praye god amende it whē his pleasure is. Suche shamefull wordes hath doctors in their facculty (as they call it) spoken, despysynge to haue had Sayncte Paules epystles, ye the newe testamēt brente. Of theyr sayinges they haue ben nothing ashamed, nor yet of theyr ignorannce nor blyndenes, but taken for ryght worshypfull men, postes and pyllers of Christis churche, these ignorannt and blynde heades & rulers of other, howe coulde they preache goddes worde beynge thus affected: howe coulde they fauor those that preached godsword trewly and syncerely: Trewly they could not, thys is the cause that trew preachers of godds worde in thys re-

alme

alme be so euill spoken on as they be, because they exhorte al beneficed men to do theyr dewtye to preache goddes worde, to feade theyr flocke wyth the doctrine of god, that they might saue theyr soules in the daye of the lorde, But a grete part of beneficed men nothing regarde their dewtie cõmaũded them of god, nor the exhortacion of ỹ preachers, that is to feade theyr flock with goddes worde, but neglygently despiseth that officice, and wil neither feade his flocke him selfe nor yet se or prouyde that they be fedde by other ỹ can doit, yea they wyll speak euyl of such as preach goddes worde pureli and sincerely, & make them to be endited of heresye, which preache goddes worde pureli which do feade ỹ people of god trewly with gods worde, such is theaffections of many persons vicars and curates, such is theyr ignorãce such is their blyndnes, god send them the lyght of his worde, that they

may

maye se it & vse it to the helth of them and theyr flocke.

¶ Many ther be that peraduenture thynketh it is ynough they do the commaundemēt of theyr ordynary, so that they neuer preche nor fede their flocke with gods worde, which men deceyue them selues if they so thinke, for this wyll not excuse theym before the hygh iudge at the day of iudgement, as is eupdent Ezech. iii. xxxiiii. xxxiii. pri. Corinth. ix. Wo be to me sayth saynct. Paule yf I preache not. ¶ Jude here speaketh in the neutre grendre, saying that they dyd speke eupll of these thinges whiche they dyd not know, by the which he vnderstandethe many thynges. Here we may se what eupl it is to curse those thynges that men do not know, or that they haue neyther herde nor redde. To such men saynt Jerom gyueth a good counsell in an Epystle before Esay the prophete.

He willeth that men shuld fyrst reade,

and

& then despyse least they may be thou
ght not of a trew iudgement or knowe
lege but of a presūption of hatred to
cōdempne those thynges they knowe
not yf men wolde folowe here sayncte
Hieromes counsell they wolde not be
so redy to condempne as they be.

¶ Whiche as beastes without reason they cor-
rupte them selues.

¶Jude here saith they corrupt them
selues naturalli as brute beastes with
oute reason as who shuld say they lyue
in welth and pleasure and in satisfy-
eng the desyre of their flesh they pas
se brute beastes whych be without rea
son which lyue after their nature but
these in ꝑ filthynes of their flesh they
kepe nother measure nor meane, al to
gether giuen vnto pleasure of eating
and drynkyng and to satisfy the other
pleasures of ꝑ body wherfore they be
wors then brut bestes which liue after
their nature

wo

¶ Two be vnto them, for they haue folowed ẏ way of Cayne.

¶ Here Jude noteth these pseudeapostles to be ful of enuy as Cayne was towardes his brother Abell whom he kylled. Cayn enuyed his brother abel because his brothers sacrifice was better or more iust then his. Genesis. iiii. and therfore he dyd kyl hym. So ther he mani that folow the waye of Cain whych can not beare that other men. and other mennes workes shulde be preferred before theym, or theyre workes. Here is to be noted fyrst Cain an euell man to haue enuyed hys brother Abel a good man. Secondli Caine of enui to haue persecuted his brother because his brother was better then he, and his brothers workes preferred before hys. Thicdely that it greueth euell men other man or other mennes workes or oblacyons to be preferred before theym. Fourthely that two brethern of one man and of one woman

woman, the one to haue bene good, and the other euell. Fyrthely one brother to haue kylled an other of malice, enuy, and hatred. Syxtely learne enuy, and hatred to bryng murdour, and man slaughter at the ende. Seuenthly learne that euell men allwayes enuyeth good men, persecuteth theym wyth mortall hatred withoute a cause, and at the laste kylleth theym. And that this thynge is no newe thynge / here you maye see of Cayn, and Abel. Many there is that entre the way of Cain and foloweth his foote steppes, in his enuye and malyce drowned, and these be called Caynys. Many there be nowe a dayes Caynys that enuyethe the true preachers of the Gospell, but these shall haue a rewarde with Cayn to whom the apostle doth threate wo, that is to saye, euerlastynge woo and dampnacyon, that for feare of payne men shuld abstain from enuy, & hatred The punyshemente taken iustelye of

Cayne

Caine may keare other from the enuy malyce and hatred of Caine. Jude sai enge wo be to these men that goeth the waye of Cayn. He doth not delyre wo of Cayns but he sheweth wo & payne to come to them whych doth the wor= kes of Cain and fulfil their enuy and malyce by the death of an Innocent.

¶ And are spylt in the erroure of Balaam for lu= cre sake.

¶ The apostle sheweth woo to come to them whiche are spylt in the errour of Balaam, or polluted by such coue= tousenes as Balaam was he thretith wo euerlastynge to theym whyche for money or for fylthye lucre sake dooth these thynges that is not mete ne con= uenient whiche doth euer for their bel li sake for hope of lucre or aduaũtage After the example of Balaam whych for money wolde haue cursed the peo= ple blessed of god more regardige mo ney then the commaundement of god

Of

Of this Balaam it is wrytten. Nu. xxii. xxiii. howe he was hyred of Balache to come and curse the people of god, and howe he was content to do it for money, but god did not suffer him but when he shulde haue cursed them he dyd blysse them, whiche story sheweth the noughtynes of man and howe monet wil corrupt him soone, and that man can do no more then God wyll suffer hym. But there be nowe many worse then Balaam whiche corrupte by money wolde onlye haue cursed the people whome God dyd blysse. Ther be many worse I feare me then Balam whiche not onelye for money wold curse the people blessed of God, but also wolde begyle and deceyue, & bringe them to errour to herelyes, to yd olatrye for moneye. I praye you what Goddes or Goddesses haue thy set vp in many places to be worshypped to gette money with all of men: what worshyp or veneracyon of ima-

ges

ges haue they lucked oute of theit fyn
gers foz money, whyche Imagys is
abhominacion befoze God, Yea what
miracles saye they hath bene done foz
the holyneſſe of the ymages, so be that
they myghte make theym moze rycher
by oblacyons, ye who can tel halfe the
wayes and meanes that they haue fo=
unde to get, ye to extoz money frome
men, what by ymages, by pardons, by
pylgrimages, by indulgences, by cere
monies, by hallowynge of churches/
churchyardes, belles, bookes, chalyces
vestimentes, abbayes, monasteries, bi
relygyon of munkes, channones, fry=
ers, preestes bysshoppes cardynalles,
and suche lyke, by prayers / beades
psalmes masses and many suche lyke
and all inuented foz monye, foz with=
oute money none of these consecracy=
ons oz hallowynge is graunted, what
consecracion maketh not the holi smel
of money? no pardon no indulgence,
is graunted withoute money. Ther=

vpon

vpon came vp this comon verse. Curia romana non cupit ouem sine lana That is to say the courte of Rome careth not for the shepe without her flese or woll. Of suche marchaundyse greate aduauntage greate lucre hath commen vnto the inuentoures/ to the Maisters of this suttelty and craft to them hath bene plesaunte the smell of lucre; what matter so euer it were. These be they that in a manner haue corrupted the hole worlde, in so moche that these thynges that be good & iust can not come to passe without money. Therfore the Apostle threrethe wo to them for they not onely are in ẏ same decepcion with Balaam, but also they are ful of that deceiuablenes, therfore he sayth they be spylt by this maner of deceyuing that terme he vseth to shew the abundaũce of their deceyt for ther is nothynge they wolde not do for a vauntage, good smell to them always is a vauntage of lucre or money, many

ny be nowe a dayes lyke vnto theym,
whiche all shall haue a rewarde with
thē, ỳ is to saye wo euerlastinge. Ther
fore forsake Balaams decepciō bety-
me, & be no more a Balaamite, lest wo
com vpon you soner thē you be ware.

¶ And are cast awaye in the treason of Core.

¶ Wo sayth the Apostle shall come to
theym, whiche be in the treason wyth
Core, whiche dothe conspyre agaynste
Moyses, and Aaron as Core and his
companyons did. Of the coniuracion
and conspiracy styred vp by Core and
his companyons agaynste Moyses,
and Aaron, it is red Nu. xvi. how that
Core not beinge content with his cal-
lynge and lotte wolde haue ben ruler
to the people of god whome Moyses
by the mighty power of god did bring
out of Egypt. This Core perceyuing
he coulde not haue that rule that he de
syred, he gathered a great nombre of
people

people, and made a cõspiracy agaynst Moyses & Aaron, & so thought to haue kylled them, & made hym selfe & other whom he wold rulers of that people, but god did not suffre hym to bryg to passe that he entended, but dyd cast hym in his own tourne. God delyuered his seruauntes Moises & Aaron, and shewed his myght and power agaynst Coze Dathan Abyron & theyr companyons and made the earthe to open and swalowe Coze Dathan, Abyron & all them that were of conspyracy with them. Here be some thynges to be noted. Fyrst the malicyousnes of Coze and of them whyche assented to hym. Seconde, that he was not content with his lot and callyng of god. Thyrde, that he did enuy Moises and Aaron, ỹ were elected of god to be rulers of his people. Fourth that he did gather other vnto hym, ỹ thought his cause good & wolde take his parte, to put downe the rulers elected by god,

Fift

Fyft, that no man is so euell, nor haue so euyll a cause but there is some that wyll agre vnto hym, & be wyllynge to help him to iustify his noughti cause. Sixte, Euyll agreeth soone to euyll, & lyke wyll to lyke. Seuēth, the punyshment of Core Dathan, Abyron & their cōpanyons may admonyshe all other to bewate to cōspyre against Moyses & Aaron ministers of god, & euth that swalowed them vp, may admonysh al men ỹ they shal not murmure, grudge ne conspyre agaynst suche whom god hath put & set in authorite & rule ouer ỹ cōmō people. Therfore let all pseud apostles and al other be ware lest thei murmure, grudge, or cause sedicion a gaynst the mynysters of god agaynst powers ordeyned of god, lest it chaūce to them like vengeance as did to Core & his companyons, by the whiche they haue perysshed, Lerne here how hygh ly they displease god, that be not cōtēt with their lot, & they? callyng, but

wil

wyl desyre & take an hyer honour then they be called to. Yea that wil conspire against powers ordyned of god, & not be obedient to them, after ꝑ ordynaũce of god Ro. xiii. The punyshēt of Core & his cōpanyōs how highli they dil pleased god doth shew, ꝑ doth as Core did. Of Core you mai rede ꝑ storī Nu. xvi. & there note mo thynges of hym.

¶ These ar spottes which of your kyndnes feast togyder without feare feadynge them selues.

¶ Iude repʒoueth the iudgemēt of ꝑ people towardes these pseudapostles, of the symple people they be counted to be the worshype, honour, and ornament of all charitie, of all vertue: but yf they be nerely loked on they are not that thyng that they be counted to be, they are not the honour nor the beautī but they be the very fylthynes it selfe, and the very spottes of whom cōmeth and spryngeth that thynge that deformeth ꝑ hole face, the whole body. Fur-

thermoze in that he sayth that they be
the spottes amonges your charytyes,
as Erasmus trãslatiõ hath and other
thynge he doth appere to say, as who
shulde say, they by crafte, suttelty, fals
hede, hypocrisye and symulation hath
goten of you great richesse, great pos-
sessions, landes and tenementes, whi-
che you haue gyuen to theym of your
charitie suppolyng that they were the
honoure, the worshyp, the beautye of
the worlde, and that in them were all
holynesse, and nothynge but holynesse
that they were the lyghtes and lante
nes of Chrystes relygyon, the verye
trewe patrones to folowe in all holy-
nes of lyfe, after whome men shulde
fourme and fassyon theyr lyues. And
for that cause what someuer you dyd
gyue to theym of your charytye, you
thought it well bestowed, suppolynge
that they take onelye necessaryes for
them selues, the relydue to bestow af-
ter the best fassyon. But it is not so

sayth

(sayth the Jude) as you thynke, they be not the honour and beautye of men, but they be ỹ spottes that dysfygureth men, they be the pestilence and destructyon to men, yf they be inwardly consydered. I graunte they be examplers and patrones, but of al euyl and mischefe. Of you they haue goten ryches and substaunce by crafte, by falsehed hypocrysye and symulacyon: but as they haue goten theyr goodes euell, so they spende them euyll, as the cõmon sayinge is, euyll goten, euyll gone: ye oft tymes it chaunceth, that thynge whiche is euyll gotten, to be worse spente, rychesse gotten of your charytye by hypocrisy and simulacion, they do not spende them in the feadyng of poore people in workes of charytye, but in mutuall feastes to great men, to ryche men, byenge promotion and dignitye, gyuynge great rewardes to suche as nede not, to optayne fauoure of men they spende theyr rychesse in

mutual banketting and feasting, in goodly & delycate fare, in feading of horses and dogges, I wyl not saye al. These men al thoughe they be coũted of the worlde to be the honoure and beautye of the worlde, and so they wolde be counted them selfe, yet sayncte Jude here calleth theym the spottes and the destructyon of Chrystys relygion, and howe some euer they be coũted withe the worlde, they be bekore god as spottes and filthines that disfygureth. Yf any wyll consyder theyr lyues (sayth sayncte Jude) they lyue without feare of god or of man, they lyue after theyr owne pleasure & voluptuousnesse, other lyueth in great penurye and pouertie, in great labour great payne, and in the swette of their browes gette theyr lyuynge full hardlye. They lyue in great welth and habundaunce in ydelnes and pleasure, haupnge all thynges habundauntely withoute any care or thoughte, taking

kyng no labours nor paynes to feade the flocke of Chryst, and yet they wyll be theyr pastors, and suffer their shepe to stray away from the folde, & to be a pray for the wolfe, fore, and the deuyll, they wyll lay great burdens and pockes on other mennes neckes, but they them selues wyll not ones prayse them with theyr fynger. Therfore not without a cause Jude calleth theym spottes whiche lyue without all feare eatynge and drynkynge, passynge the tyme in sporte & game takyng al their pleasures here, as who shuld sai, there were none other world after this, therfore thei eate & drinke and make good chere, and take theyr pleasure whyle they are here for after this world they thynke there is none other world, and yf there be anye, what they shall haue there they can not tell, suche be the wordes of infideles, as appereth Sapientie. ii. To suche truly in an other worlde shall be sorowe to their soppes

payne

payne and woo euerlastynge.

¶ Cloudes they are without water, caryed about of wyndes.

¶ Jude accuseth these pseudapostles of arrogancy, they thinke them selues to be cloudes, cloudes be aboue men thy moue in the ayre or element, oftymes they obscure and darke the lyght of the sonne from men, out of them cõmeth water that tempereth the earth, that maketh grasse, and corne growe, so lykewise these pseudapostles thinketh them cloudes, that is to say, that they are halfe Godes, and aboue men and giue the water (that is to say) doctryne that tempereth the earth, that is to saye all men be tempered, & ruled bi their doctryne I graunte sayth Jude that they be cloudes as they count the selues, but they be cloudes caryed of the wyndes hyther and thyther, they be inconstant hauing no sure doctrine for they be tost this way and that wai

with

with euery pufte and blaste of wynde they be caryed with the winde they be cloudes, but vnprofytable wythoute water to temper the earth ẏ is drye, ẏ is to sai they want hole & holsome doc tryne of god by the which they might and shulde temper the thursti and dry Soules and conforte afflycted consci ences they be cloudes, but such as dar ken and kepe awaye from men the ly= ght of the sonne, that is to saye they kepe bake the truth of goddes worde and wyll not lette it appere to men as much as lyeth in them they darke the trueth of Goddes Gospel bi their tra dicyons, by dreames, by inuencyons of men whiche they commaunde and teache to kepe in the stede of Goddes worde they leade vs from the lyght in to darknes and whold make vs to be leue darknes to be light. They bring vs from Goddes worde in our youth to gentylle authors whych we muste learne fyrst knowing well the bottell

euer

euer to ſmell of that lyquor whiche he fyrſt receiueth, yf we were brought vp ſoberly by a ſobre & dyſcrete mayſter in gods learning, I ſuppoſe we ſhuld euer ſmel of that liquor as Titus and Timotheus did. Sait Paul prayſeth their bringinge vp .i. Timo. iiii. ii. Timo. iii. beſydes this that they leade vs out of the waye from Goddes learnyng to gentyll authors, as to Ariſtotle, Plato, Zenophon, and ſuche other, when we be paſſed them, then the way is ſtopped to Chriſt, but we muſt then go to Dunce, dorbell, auéroyſe, bryckot, anthony gabryel Thomas, and ſuche lyke, and at the laſte when we ſhall come to the ſtudy of holy ſcrypture muſt be wraſted and wrythed after theyre myndes, & their termes, and their ſubtyll dyſtynccyons, although they be neuer ſo farre contrary to the true meanyng of the ſcrypture. Chriſt cõmaundeth vs Joban. v. to ſerche ſcriptures, Theſe cloudes cõmaũdeth the cõtrary

to

to ſerche doctors as gentyll authors, & ſcoole doctors as dunce dozbel petrus hiſpan⁹ & ſuch like, holy ſcripture is to be vnderſtandyd, fyrſt by the ſcripture it ſelfe, one place expoundeth an other, The holy ghoſt can beſt expound hym ſelfe. Seconde by the knowledge and phraſe of the tonges, as of late, greke and hebzue. Thyrdely by the expoſycions of the holy doctours that was exercyſed in ſcripture, as by the expoſycion of ſaynct Auguſtyne, Hierome, Ambroſe, Chryſoſtom, Cipzian, Ciril, and ſuche lyke, and theyr expoſycyons taken where it agreeth wyth ſcrypture, and forſakynge where they agree not with Scrypture as theſe Authours wolde their wrytynges to be taken as apereth in their wozkes, theſe authors wolde haue no man ſo addycted vnto theyr ſayenges, that what ſo euer they ſhulde ſpeke oz had wzitten ẏ it ſhulde be beleued as truth, and as an artycle of the fayth, but they made ẏ ſcripture

of

of God to be iudge of their wrytinges.

¶ They be trees rotten in autumn vnfrutefull twyse deade, and plucked vp by the rotes.

¶ Jude cõpareth these pseudapostles or false doctors to rotten trees in time of harueste vnprofytable he calleth thẽ because they bryg furth no good frute but only occupieth the ground where good trees shuld growe these whitheted trees be lyke to other trees whiche bringeth fourth good frute in time cõuenyent these trees as other doth bud they bynge forth leues blossoms and flowers, but they be without frute in tyme of harueste then they be wethered not only vnprofytable without frute, but also they be twyse deade to them selues and to other that is to saye thei bynge death to them selues and also to other that beleueth them they be as trees deade and plucked vp by the rotes as deade and roten so they be such

as

as in whõe there is no hope of amend
ment as in ỹ tree pluckyd vp there is
no hope that it shulde receiue rote and
lyke agayne. Trees that be wethered
in hacuest do not liue agayn ne grow
but they rote euermoze and moze and
at the last falleth downe deade they be
vnprofytable burdenis & lodes of the
earth nother profitable to them selues
noz other such be these pseudapostles.
Also they be as trees twyse deade, no
ther they lyue in them selues noz in o=
ther they lyue nother in bodye noz in
soule they be deade in the roote in the
stocke without lefe without frute foz
they be deade that is to say they haue
nother true fayth hope noz charite noz
yet good wozkes, noz holsom doctrine
to teach them selues and other they be
also trees blucked vp by the rootes ỹ
is to saye they be rased out frome the
boke of life, and cleane separated frõ
Christ howe muche someuer they bost
and crake thẽ to be planted & grafted
in

in Chriſte, and to lyue in Chriſte, and bringe furth frute that pleaſed Chriſt belle, yet Jude ſayth they be ſeperated from Chriſt and dead in Chriſt. Jude is alwaye contrary to theyr proud opynion of them ſelues whiche he laboreth to pulcke from them

¶ They are the ragyng waues of the ſea, foming out their owne ſhame.

¶Jude contynueth ſtyll deſcrybynge thes pſeudapoſtles he calleth them the ragynge waues of the ſea, for as theſe outrageouſe waues fearſe and cruell doth toſſe the quiet and peaciable ſhippe nowe vp nowe downe now this waye nowe that waye, & maketh the ſhyp & thē that be in it euer in parelof drownyng, & wyl not ſuffer thē to be quyet. But what doth theſe troubleſom waues of ỹ ſea, nothīg els but fomethout theyr ſome and fylthynes, and theyr owne ſhame, ſo theſe pſeudapoſtles do troble

troble and vexeth quiet and peaceable men, more outragyouse then the sea, whiche somtyme ceaseth of this outragiousnes and is caume. These pseudapostles be more outragyouse thē the sea for they neuer cease to trouble, vex and dysquyet those that wolde lyue in quietnes & peace. These pseudapostls stereth vp contēcion, debate, and strife they trouble the common quietnes the common peace, they trouble the whole worlde persuadyng them selues to be the lyght, the lanternes of the worlde. they⁊ to be the postes and pyllers of Christes church, with the which Christ hath promised euer his presence to the ende of the worlde, and that they can not erre, and yet their lyfe is contrarye to that lyfe that GOD requyreth of his church to whome he promysed his presence, and for this commeth suche tumult, such trouble in the world that men wyl not beleue them, saying they haue the presence of god always with them

them, & that they can not erre, nor god wold not suffer them to erre so longe, for thys they rage, they rampe, they be wode, they troble all good men, & these that wolde liue quietly they vexe they trouble, they do them iniuries, & speke euyll & rayle on them shamefully: but in so doyng what gete these pseudapostles to them selues? trewly nothyng els but that Jude here sheweth: they fome & spewe out their owne shame & rebuke to their vtter cõfusiõ. Beholde to what purpose & ende cõmeth these proud wordes of pseudapostles: truly to their owne great shame & cõfusion their craft, their suttelty, their hypocrisye is knowen well ynough, let them therfore halte no more before cryppls their madnes shall be knowen to all men. as sait Paule sayth. ii. Tim. iii.

☞ They are wanderynge sterres, to whome is reserued the myst of darkenes for euer.

Also

Also Jud calleth them wandering sterres, because they be wauerynge as these sterres be mouable & inconstant tost & moued wt euery wynd so be these pseudapostles incõstant moued wt euery wynde of ỹ flesshe or of desyre of the worlde & be caryed whether ỹ desyre of the flesshe moueth them also wauering sterres gyue no lyght but darken the lyght of other starres, & letteth ỹ light of clere sterres. & they be caried of the wynde whether ỹ wynde bloweth: the nature of these sterres these pseudapostles folowethe men lyght in eõdicion maners & lernynge; whiche wyll go & chaung as ỹ wynde bloweth, & say as the worlde & moostpart sayth for lucres sake, & play Gnatoes parte very well as Terence doth say: what other men say they wyll say the same and fassion them selfes to the moost parte carig no thynge what the trewth wyll or requireth but rather what the hed rulers & the multitude wyll & commaunde although

though we knowe the moſt parte to be ignorant of ỹ trewth: for many ſhalbe dãpned, & few ſaued: wherfor it is not alwayes ſure to agre to ỹ moſt parte.

¶ To whõ is reſerued ỹ miſt of darknes for euer

¶ Now Jude ſheweth ỹ paine reſerued for thes pſeudapoſtles & maiſters of lies, the myſt of darknes, that is ſai euerlaſtyng payne i darknes, & where ſhal euer be darknes, wepyng & gnaſhig of teth. He doth appere to allude to them bryngynge in darknes to the lyght of trewthe, what darknes they bring to the light, no man can expreſſe ne ſhewe, and thoſe at the laſt ſhall receyue euerlaſting darknes in paynes. Jude here doth feare men from ſynne for feare of payne, ſhewynge ſynners that wyll not repẽt, not to eſcape euerlaſting payne, whiche ſhal be in darknes to theyr great cõdempnacion & punyſhmẽt. Therfore let no man thinke that

that he may ſynne & eſcape all punyſh
ment: for god of hys iuſtice wyll not
ſuffer ſyne to be vnpunyſhed in thſe y
wyl not repent. In repentynge he for-
giueth and pardonneth moche ſynne.

Enoch the ſeuenth from Adame prophecied be-
fore of ſuche, ſaying behold the lord ſhal come wt
thouſandes of ſayntes to gyue iudgement againſt
all men, & to rebuke all that are vngodly emonge
them, of all their vngodly dedes whiche they ha-
ue vngodlye committed, & of all their cruell ſpea-
kinges whiche vngodlye ſynners haue ſpoken a-
gaynſt him.

¶ Leſt ani man ſhuld thynke hym to
haue ſpoken any newe thynge of theſe
pſeudapoſtles to be punyſched, yf thei
do not repent, he bryngeth in the pro-
phecy of Enoch to cõfirme his ſentẽce
ſayinge y Enoch was a good man the
ſeuẽth from Adã, & that he ꝓphecied
paynes and greuous punyſhmẽtes to
come vpon euyll men, yf they dyd not
repent. Alſo Enoch inſpired wt the ſpi
rite of god dyd prophecy y lord for to
come wt many thouſandes of ſainctes,

(of the day of iudgemēt he apereth to
speke) to gyue iudgement a gaynst all
euyll men, & to reproue them of theyr
noughty wordes and dedes, of theyr
noughty & euyl wordes against god &
the professers of his trewthe. Of the
whiche sayinge it is euydent that god
wyl reproue in that day as well euyll
wordes as euyll dedes.

¶ Also Jude here certifieth vs that ỹ
day of iudgemēt wil come in ỹ which
day god wyll rewarde good men with
hygh rewardes: & euyl men with euer
lastynge punyshement. He wyll come
to iudgemēt hauyng with hym many
thousandes of his sayntes: in the whi
che daye there shall be shewed as well
the euyll wordes as the euyll dedes of
euery man and shall be made open to
all the worlde. Of the whiche wordes
and dedes euerye man shall make a
counte for hym selfe: and if they haue
done well, they shal receyue a reward
de: yf they haue done euyll they shall

be

be commytted to payne and punyssche
met euerlastynge. Jude here thyrte-
nynge payne euerlastyng to euyll me
dyd no newe thynge for Enoch the se-
uenth after Adam dyd the same. Also
here is to lerne the goodnes of god
whyche prouydeth in all tymes some
good men, which dissuadeth men frō
synne for feare of punyshemente, and
also whiche hath shewed mercy grace
and remissyon of synne to be onely of
god that all truste and all confidence
shulde be put in god.

¶ This place of Jude scarse in ani o-
ther place of scripture is founde, ther-
fore some of the fathers longe dyd re-
iecte thys epystle of Jude, but thys is
not ynoghe to reiecte a booke or an
epystle for one or other sentence why-
che do not differ from other places of
scripture: if ỹ sentence did differ from
scripture then it were a cause outher
to doubte of it or to reiecte it, or elles
no. Sayncte Paule byngeth in Jan-

nem and Mambzem ii. Timoth. iii. whiche were the wytches of Pharao. whyche resysted Moyses Exodi. vii. suche men there were, whose names be not expressed Exo. vii. saynt Paule nameth them, shall we saye that theyr names be not as saynct Paule calleth theym. because theyr names is not expressed in any other place of scripture that is no sufficiēt cause to sai so, or to retect sait Paules epistle to Timothe it is sufficient that saynt Paule doth say it, whom we knowe dyd speake by the holy goost & the spiryte of god.

These are murmures cōplayners walkinge after their owne lustes, whose mouthes speaketh proud thiges, they haue mē in gret reuerēs bicause of aduantage.

Jude some thiges omytted before nowhe addeth of these pseudapostles affirmyng thē to be murmurers & cōplayners. Yf any man wold speake against their blurped power, say they yt mē wold destroy al holynes, al vertue and

& all goodnes, whiche only mynysheth
their power falsly vsurped if ani man
shal omyt any thing of their olde tytle
by and bi they crye out, & say that god
and all his Sainctes is despised, con-
temned, and set at nought they cry the
contempte of god, and disobedience to
his church, when no man contemneth
god, nor is disobediente vnto the chur
che of god, nor disobedyent to nothig
that god wolde haue men obedyent to
Furthermore they be murmurours a-
gaynste god and his diuyne power yf
any afflyccions in, commodites minis
shyng of their authorite and rule of
their high tytles and such lyke ye thei
be not afrayed to murmure against
god, that he suffereth suche thinges to
chaunce vnto them contrarye to theyr
myndes.

¶ These perceyuinge theyr lyues to
be very shorte they murmoure in their
hartes that god created of so shorte lif
subiect to so many infirmites and syc
nesses

nesses, wisshynge and desyringe them to lyue euermore in this corporall body in plesure as they nowe lyue without any payne, and of the lyfe to come vtterly despayringe, measurynge all felycytye and pleasure of thys bodye. These pseudapostles be murmurors and complayners yf euerye thynge do not com to passe after theyr mynde, as God were to be blamed that he punyssheth not straytely theym that resistith and gaynsayeth theyr noughty wyll, and couetouse minde. They murmure agaynste the truth knowne, whiche openeth and sheweth theyr hypocrisy & symulacyon longe hidde by the which they haue deceyued the worlde longe. They murmure that they can no lenger kepe the symple christen peolpe in superstition, false and fayned holines the cause of theyr murmurynge is by al coniectures that they can not encrease theyre ryches and substaunce no more by hipocrisy dissimulacion false

and

& fayned holynes. Their murmuring
sheweth that they be not content with
their state and callyng. They murmur
agaynst other: when agaynst thē haue
men iust causes to murmure & to com
playne, sayenge they lyue after theyr
proper concupiscence and plesure of ȳ
flesshe and not after the wyl of god.

Whose mouthes speaketh proud thynges.

What bostynge wordes and full of
vanite they do speake so far wid from
the trueth. They say they haue power
in body & soule, and ȳ they may make
lawes to bynde mens consciences vn-
der the payne of deadli syn, but Christ
sayth that men haue power in ȳ body,
to kyl ȳ soule they can not saith christ
Mat. x. feare not he saith these ȳ kyl-
let the bodye, ȳ soule they can not kyll
they haue not ȳ they may do more thē
kyll the bodye. Furdermore they saye
they haue two swerdes, a spirytuall
swerde

swerde & atempozall with the whiche they may smyte whom they list, & whē they lust, contrary is this their proud sayeng to sainct Paul. Ro. xiii. which cōmaundeth euery man to be obedient to the cyuill powers, which not without a cause bereth ꝑ swozde to ponysh ell doars to make good mē to lyue in peace and quyetnes. Agayne they say they be exempted from al kynges prin cys and rulers, from al trybute oz custome to be payde to Kynges Princis Emperozs, and that by their owne exempcyon frō al obedyence of hygh po wers and rulers. And not only thus thy haue exempted themselues, but al so they haue exempted many other, as many relygyouse howses, many clerkes gyuyng to thē selues vnder lead annuyte exempcyon, in so muche that it is not lawfull foz Cyuyll offycers to meddell with a relygyouse man oz to cozrecte any fault of a relygyouse man, suche be their proude wozdes of

vanyte

vanyte whiche they speake.

¶ They haue men in geate reuerence because of auauntage.

¶ These pseudapostles prayseth and laudeth men aboue ỹ mone, of whome they loke to haue lucre and vauntage be they neuer so euel, neuer so wycked them they wyl prayse and laude, them they wyll flatter sayenge good to be euell and euell good, sweet to be bytter and bytter sweet, darknes to be lyght, and lyght to be darknes, iustyfyenge the euell for money, to whome the prophet Esay doth thret wo euerlastyng. Esaie. v. sayenge wo be to theym that sayth good is euell & euel good, sweet to be sower and sower sweet, darknes to be lyght and lyght darknes iustifyenge the euell for money these be flatterers whiche speake not those thynges whiche the Gospell teacheth, but they speake flattery and those thyngs that pelaseth thē of whome they hope

to

to haue lucre vauntage, or hygh promo
tion or dignite. Erasmus in his trās-
lacyon hath a meruaylouse worde, he
saythe they maruayle at, or they haue
persons in admiracion for a vauntag
(as who shulde saye) they laude, they
praise they extol persons, yea they ma
ke thē half a god and al for lucre sake
yea or equal with God and far aboue
al men hath not the popes decrees ma
de the Pope aboue men, and as he we-
re a god loke in the decres and ye shal
fynde it. Do not they make the po
pe as a god, whiche geue authoryte to
the Bysshop of Rome to interpret ho-
ly scrypture after his plasure, and as
he interpreteth scripture that it muste
nedes be taken and so vnderstande
and that it is not lauful to discent frō
his interpretacion? do not they make
the pope as a god, which sayth that he
hath authoritie to bynde & louse what
he wyll in Heauen, and in carthe, and
at hys pleasure, when the Bysshoppe
of

of Rome, or any other Bysshoppe can not bynde or lowse, but after the wyll & pleasure of god: do not they make the pope as a god, which gyue like aut thoryte to the decrees of ỹ pope, as to gods worde, goddes commaundment these men I suppose deserueth a byssh oppryche or a cardynalshyp, for their flattering for their lies such be thei of whom Jude here speaketh, which haue mẽ in admyracyõ for aduauntage.

¶ But ye dearly beloued, remember the wordes whiche were spoken before of the Apostles of our Lorde Jesus Christe, howe that they tolde yowe that there shulde be begylers in the last tyme whi che shulde walke after their vngodly lustes.

¶ Jude intendynge to make an ende of his epistle exhorteth them to whom he wrote, to remember the wordes of the apostles of oure Lorde Jesus Christe, which sayde that there shulde com begylers and deceauers, yea mock

kers

kers skorners, and despysers of Goddes worde, whiche do despyse and set at nought the word of god preferring mannes doctrine above the precepts of God, or at the least makynge mannes worde equall with goddes worde to auoyde and fle these men, and their false doctrine, Jude here exhorteth the and also when there shulde come such men ỹ wolde despyse and skorne goddes worde, that they shuld know that to be the laste tyme, and that these thinges were fulfylled, whyche the Apostles of oure Lorde dyd speake before these false prophetes dyd come, ỹ men admonysshed them before, shuld better knowe them, and auoyd them, and beware of theym, and theyre doctryne Here the apostle byddeth vs remẽber the wordes of the apostles of our lord he byddeth vs not remembre thys decre or that decree of ỹ bishop of Rome to remembre this relygyon or that religyon, this custome or that custome,

this

this sayinge or that sayinge of the fa-
thers: but he byddeth vs to remembre
the wordes of the apostles of our lord
and after these wordes to worke and
lyue all out lyfe time, He byddeth not
vs here loke what thys counsell or that
councell haue decreed, what the churche
of Rome hath ordeyned, what the reli-
gion of man hath inuented: but what,
the apostles of our lord Jesus Christ
hath cõmaũded vs in their writtinges
to be kepte, and to be fled & eschewed/
these thinges as necessary to be done/
other thynges as charitie of thy chry-
sten brother requireth. Some there be
that thynke this epystle was not wryt
ten of the apostle of Jesus Chryst, for
these wordes that he exhorteth theym
here to call to remembraunce the wor
des of the apostles of Jesus Chryst:
To this may this answere be made,
that it may well stande to gyther, the
author of this pystle to be an apostle
of Jesus Christ and also that he exhor

teth

teth them to call to remembraunce the
wordes of the apostles of our lord Je
sus christ, and that for dyuers causes.
Fyrst that he dyd the same thyng here
ẏ the apostels of Jesus Chryst dyd, as
shulde appere by theyr wrytynges ā
wordes. Secondly to teache al other to
confyrme theyr doctryne by the doctri
of Chriſte and his apostles. Thyrdely to confute the false doctryne of the pseudapostles, which could not be proued by the wordes of Chryste and hys apostles his owne name or hym self he dyd not expresse because of humylitie.

In the laste tyme there shuld come begiles whych shuld walke after theyr vngodly lustes.

The sayth beggylers shuld come in ẏ last dayes spoken of before of the apostles of Jesus christ ẏ men admonyshed of them shuld ẏ better be ware of them ā of theyr doctryne. But who be they whome ẏ apostle admonyshethe here them to take hede of ā to be ware

of

of. Fyrst they be these ꝑ contempnethe
despyseth, and maketh a scoffe of the
teachynges of the holy scrypture and
cõuteth thẽ as folishnes & vanite, moc
keth and scorneth the sayinges of holi
scripture & maketh holy scripture & ꝑ
professors of it theyr mockyng stocke
at tauerne or alehouse, at their ryot &
feastyng & byddeth mẽ sticke to their
olde traditiõs of fathers, saying all ꝑ
olde shal come againe. I suppose thei
wold say ꝑ byshop of rome w all hys
traditiõs shal com again, if thei durst
say so: but this thyng is to be conjec-
tured they meane so saying. Secondli
thes which lyue not after ꝑ wil of god
shewed in scripture, but after their car
nall desyre and lust doth lyue in ydel-
nes, welth and pleasure nothynge re-
gardyng the lyfe of the soule Thyrdli
these whyche seperate them selues
from god and bryngeth a newe secte
denyeng the lord whiche hath boughte
theym, of whome it is spoken. ii. Pe-

tri.

tri.ii. Fourthely these that be beastlye men not vnderstādyng those thynges whyche are of god, but whyche are of flesshe, not beleuynge the great resurrection of all that be dead not beleuīg the iudgement of that great daye, not beleuyng any lyfe to be after this lyfe hauynge no faythe to holy scriptute, but beynge as horses and mules whi che hath no vnderstāding. Fiftly thes that haue no spiryte of god no mynde to good thinges, but set theyr myndes to all myscheefe, to all vnhappynes cō temnyng all heuenly thynges and im moderately delyȝige al worldely thyn ges, yea lyuyng so in pleasure as ther were neyther god ne deuyl, neyther he uen nor hel, neyther lyfe nor death, ney ther pleasure nor paine after this life. Therfore the apostle Jude sayth they be makers of sectes, natural hauynge no spyryte that is of god, yea no spar ke of godlynes as is before shewed, therfore I do passe ouer ȳ sentence.

But

¶ But ye derely beloued edyfye your selues in most holy fayth prayng in the holy gost, and kepe your selues in the loue of god, lokynge for the mercy of our lorde Jesus Chryste vnto eternall lyfe.

¶ Jude contynueth styll in his exhortation desiryng them to go forwardes in fayth, byldynge theym selues vpon fayth by the holy gost, prayeng in spiryte keppynge them selues in charite & loue of god, worckynge the workes of charite kepyng vnite, concorde, peace, pacience, as well in aduersite as in prosperite, lokynge for the mercy of god, whiche bryngeth to euerlastyng lyfe, whiche life doth not come of our workes, merytes nor deseruynges: but by the onelye mercy of god, as testifyethe sayncte Paule ad Titum. iii. sayenge, Not of the workes of iustyce whyche we haue done, but by hys mercye he hath saued vs,

¶ And haue compassion on some, separatynge them, & other saue with feare, pullynge them out of the fyre, & hate the fylthy vesture of the fle-

Jude here sheweth certaine offices of charite towardes synners, and first he teacheth howe it becõmeth men to vse them selfe towardes synners that be not obstynate, nor obdurate in malyce. Secondly as touchynge obdurate synners. Fyrst as touchynge all synners, it becommeth no man to be gladde, to reioyse of any synne, or any vyce in any man, but to be sory for all vyce and for all synne done, or inury done to any, or by any man. Secondly, gentylnesse, mercye, pytye, compassyon, and pardon is to be vsed in such as by neglygence, by ignorance, and by infyrmytye of nature be fallen to synne, to rebuke them softly and gentylly for theyr synne, to shewe theym the daunger of it, to exhorte theym to forsake theyr synne, and to abhorre it, to take and enbrace vertue, and to shewe the fruytfull commodytyes of vertue and of goodnesse. And this is to be done as longe as there is hope

of

of amendement. But yf so be that thei be so obstynate, and so obdurate in malyce, that they wyll by no gentyll exhortation, nor gentyll admonition be plucked from theyr noughtynesse, but wyll contynue styll in errour, in heresye, and in noughty doinges, then be you sory for theym, praye god for theym to conuerte and molyfye theyr obstynate hartes, and turne theym to some grace separate your selues from theym, haue no medlynge with theym let theym be clere separated from the company of good men, that they may be at the last confoũded and ashamed with theym selues seyngẽ that euerye good man forsaketh theyr companye and that for theyr noughtynesse. Let this thynge be done with all diligence and with al humanitye. Let nothyng be omytted in you of your dewtye to wynne them, and at the lest that theyr soules may be sauffe in the dai of the lorde yf it be possible.

Mani

Many there be whyche sore com-
playneth of some men called spirytu-
all men for theyr tyrannye, cruelte,
and vnmercyfulnesse, as touchynge
suche as hathe erred from the faythe
from the gospell, and from holy custo
mes receyued whom they saye the bys
shoppes hath bruned, not offerynge
mercy, pardon or gentylnesse to them,
which thynge they thynke to haue ben
a great cause that they were so stysse
in theyr euyll opynyon, for the whiche
they haue suffered, deathe for or els bi
cause the punysshement was so oppro
brouse that they shuld haue suffered
Yea the byshopes haue not onli cruel
ly punysshed & burnyd those ỹ haue
erred from ỹ true fayth: but also those
that dyd moste faythfullye profesſe &
set forth ỹ truth of Goddes holy wor-
de. And why was that? truly bycause
that thei dyd well know ỹ the truthe
sholde once be openlye knowen: theyr
falshed wolde soone be espyed, & then
their great estimatiō amōgest mē must

nedes decay. Furthermore their pu-
nyshment was so vnmercyfull & cru-
ell, that thei that dyd erre, had leauer
to dye & so to fynysshe their sorowes:
then to lyue to haue such punyshmēt
sholde be an ignominy to their name
for euer, and to haue ben a cause that
no mā shuld haue gyuē credence vnto
the wordes afterwarde, yf the had spo
ken neuer soo trewe, and nothyng but
the gospell of god. Peter denyed hys
mayster Chryste and dyd forsake him
and sayde he neuer knewe hym and
that with an othe. Afterwardes
he was penytente, and God dyd for gi
ue hym hys synnes, he was not com-
pelled to beare a faggote for his offē-
ce for to be a sygne of an immortal ig-
nomynye of his name. Furthermore,
yf God shulde punysshe vs for euery
lyttell faute or offence done agaynste
his goodnese, and make vs repenting
to beare a faggot I suppose ther wol
de be many faggottes borne in a yere
or

or elles fewe repenters.

¶ I do not here speake of suche as hathe ben imprysonned, and vngentyly and vnmercyfully handeled by some spirytuall men, not for errours or heresye, or for these thynges that haue ben cõtrary to the holy scripture contrary to the worde of god, contrary to holy costomes receyued, contrary to suche thynges as agreeth, with goddes worde. But for wordes spoken agaynst abuses of thynges vsed, and because they haue ben vsed, the sīple vnlerned people and vntaught thynketh men to speake agaynste the thynges vsed, when men speakethe agaynst the abuses. And of that it commeth that diuers trewe preachers hath ben endited of symple people of heresye, as they call it, whē these symple people dothe not knowe whiche is heresye, whiche is the gospell whiche is treweth, whiche is falshede Therfore yf it wolde please the hygh powers & rulers

tulers (to whome it pertayneth to do to myrygate the rygorousnesse of ȳ lawe whyche to penytente persones deputethe that they shoulde beare faggottes, or els chaunge that punyshemente in to some other punyshmēt and also wolde punyshe all accusers and slaunderers of other for heresye wyth lyke punyshmente, yf they coulde not proue it. For nowe manye men be accused and be sclaundered of heresye, and that for malyce, for envye, for desyrynge men to do theyr dewtyes, to preache and teache the people of god gods worde, to feade wyth it, as the people dothe feade them with tythes of theyr benefyces. For this cause men be euyl spoken on haue iniuryes done to theym, be sclaundered and be accused of errour and heresye: and suche men be accused whiche be best learned, whyche hath taken moste paynes to sette forth Goddes worde trewly, purely, and

and syncerelye, whyche neuer in all
theyr lyues dydde preache errour ne
herelye, whyche I dare be bold to say,
doth loue error or herelye worse then
any of them ỹ doth accuse theym such
as be ydle them selues, and wyll take
no payne, no labours to teache theire
flocke cõmitted to their cure, but wyll
syt all the date and night at ỹ tauerne
at ale houses eatynge, drinkynge, fea-
stynge, and makynge good chere, and
at cardes, and dyce passynge the tyme
in pleasure, and then is a tyme con-
uenyent to speake euell, to rayle, to
slaũder, to accuse true preachers, good
studentes that wolde somthyng with-
drawe them from their good chere and
make them saue their soules in ỹ daye
of the Lorde yf it wolde be. Therfore
I suppose verely it shuld auoyd great
tumult, great slaunder, shamefull ac-
cusacyons of error, or herely ye I sup
pose it shulde be greately for the com-
mon welth yf hyghe powers & rulers
wolde

wolde make legem talionis that is to
saye, that they that slaunder or accuse
other shulde be punysshed wyth lyke
punysshement, as heretyes be yf they
cloude not prone theyr accusation.
This lawe ordynated shulde stoppe
moche false sclaunder, moche false ac-
cusation, moche trouble of innocentes
and poore men: it shulde make godes
worde to be preached all a brode pure-
ly and syncerely, it shuld stoppe many
sclaũderous and poysonful mouthes
whiche nowe care not what they speke
of other, howe they sclaunder other.
what poyson cometh out of their mou
thes of other, it is unpunysshed.
An other office of charytye thir is to
delyuer from the mouth of the deuyll
those that be begyled, decetued, or by
other wayes drawen into errour or
heresye by the doctryne or meanes of
false doctours, to delyuer these from
errour, from heresye, and so from hell
fyre, it partetyneth unto charyty, of the
which

whiche sayncte James doth speke Ja cobi.v.saying. Bretherne yf any man among you hath erred frō the trewth and any man shall conuerte hym, let hym knowe that he whiche hath conuerted hym from his errour shal saue his soule from deathe, and shall couer many synnes. James also here dothe not appere that he wold that that mā whiche by ignorance, by negligence, by infirmytye of tong or of man hath erred from the trewthe into some errour whiche he hathe vttered by his mouthe, and shewed by somme other good man that he was in an errour, whiche after he knoweth to be errour, he is sory for it, that he helde or defended suche an opynyon that was erroneouse, or any wayes contrarye vnto the trewthe/whiche opynyon contrarye vnto the trweth he forsaketh/ and taketh gladly with a good mynde the trewth/ sayncte James doth not apere to saye that he wolde that that man

shulde

shulde beare a fagot for speakinge of his erroneus oppynyon, but he is more mercyfull then so, as oure saviour Jesus is mercyfull to vs al, and maketh vs not to beare fagotts for euery faute but forgeueth vs willing vs no more to offende. Thirdly Jude here sheweth what thynge we shulde hate in euerye synner (that is to saye) his spotted cote of the flesshe that is to say his vyces and synnes, not the man ordinated and created of God, but his euelnes, as Paule teacheth vs Roma xii. hate you sayth he, that whiche is euel and loue that is good euel therfore is only to be hated and good to be loued and thys is it that Jude calleth the spotted cote of the flesshe, because all these spottes cōmeth of the infirmyte of the flesshe.

¶ This laste sentence of Jude the olde translacyon hath more playnly then Erasmus translacyon hathe, he sayth, reproue you thē iudged that is

to

to say repzoue the as woꝛthy to be iud ged shewe them obstynate and as con dempned & noughty persones woꝛthi to suffre puntishment foꝛ their synnes & obstynacy in synne: the other that be not obstynate, but by infirmite of nature fall vnto synne, saue and pull them from the fyze of hell, which com-myth to suche as wyll not repent, and foꝛsake theyꝛ synne.

¶ Vnto hym that is able to kepe you þ you falle not and to pzesente you fautles befoze the pzesẽce of his glozye with Ioye, þ is to say, to God oure saupour whyche only is wyse be glozye, magestye domynyon, and power nowe & foꝛ euer Amen.

¶ Here Iude maketh an ende of hys Epystell gyuinge thankes vnto God whiche only is wyse oure Saupoure whiche may kepe vs clere from al sin ne and make vs without spottes oꝛ wꝛyncles in the sight of his glozy and maye make vs only to reioyse in hym and not in our selues, noꝛ in ani other crea-

creature but only in God, which hath called vs, before the begynning of the worlde, that we shuld be holy, and wi oute all spottes of synne, yea fauteles in his syght as Paule testifyeth. Ephe.i. to God whiche is onlye wyse be all honoure glorye Imperye domyny on, nowe and euer worlde with out ende Amen.

The ende of Judes pystell.

¶ Imprynted at London by Wyllyam Copland for Rychard Kele dwellig in Lombard stret nere vnto the stockes market.